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MARY AND THE CHURCH MILITANT.[1]

I.—The Infant Church.

THE CHURCH FOUNDED BY JESUS.

IT is from St. Paul that we learn the most interesting particulars of the foundation and subsequent edification of the Church. The following is taken almost word for word from the Fifth and Sixth Chapters of his Epistle to the Ephesians. "Jesus Christ," says he, "is our peace who hath made both [Jew and Gentile] one that He might make the two in Himself into one new mass-making peace. And coming He preached peace to you [Gentiles] who were afar off, and peace to them [the Jews] that were nigh. For by Him we both have access, in one Spirit, to the Father: being built upon the foundations of the Apostles, and Prophets, Jesus Christ Himself being the corner-stone; in whom the building being formed together groweth up into a holy temple unto the Lord."

St. Paul is here explaining to the Ephesians—who were Gentiles—the nature of the universal, or Catholic, Church, which was appointed to gather out of all nations members into the mystical Body of Christ; he goes on to tell them that this mystery had been revealed to himself personally; for that hitherto it had not been generally known as it now was revealed to the Apostles and other appointed and divinely instructed ministers, and that it had been thus revealed for the edification of the Ephesians.

In the Fourth Chapter, little by little, and with his wonted tenderness, he opens out to them the great Mystery itself: begin-

[1] The articles of this series are a collaboration of the Oratorian Father Philpin de la Rivière and E. M. Shapcote, author of *Mary: the Perfect Woman.*

ning with an exhortation to faith and obedience, as the fundamental law, which preserves the unity of the Body to which they now belonged: "Being careful," says he, "of keeping the unity of the Spirit in the bond of peace: one body and one spirit as you are called in one hope of your calling; one Lord, one Baptism, one God and Father of all, who is above all, and through all and in us all." He then goes on to refer them to the Ascension of our Lord, and to His having sent His Spirit down to form this Temple, which it was His design to fill with His own mystical Body, for the edification and perfection of which He had provided Apostles, Prophets, Evangelists, Pastors, and Doctors.[2] All, then, he goes on to say, do the work of the ministry, which work is the perfecting of the saints, and the building up of the whole body of Christ: so that the whole body—being completed and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part—should increase unto the edifying of itself in charity.

Eve, springing from the side of Adam sleeping, is the preordained figure of the Church's birth from the side of the second Adam sleeping in death upon the Cross. Eve was the bride of Adam; and the Church, mystically enclosed in the two great Sacraments of Water and of Blood, is the Spouse of Christ. Eve received from Adam an immaculate flesh; and by means of the purifying and unifying streams flowing from the Sacred Heart, the Spouse of Christ receives into herself the immaculate, deified Nature of the God-Man. Jesus would fill all in all, not merely as a spiritual vitality, the gift of His Godhead, but also a corporal entity the gift of His Sacred Humanity. For the Sacramental Species of His Body and Blood transforms the bodies of the faithful into the form of His mystical Body, without itself being in any way transformed into the substance of their natural vileness.

The great Sacrifice of the Cross on Calvary is consequently the central point of the Church's circumference: and this Sacrifice is mystically and verily repeated all over the world on every

[2] Observe here that *prophecy* was one of the notable gifts of Pentecost, which gifts are dwelt upon at large in the Twelfth Chapter of the First Epistle to the Corinthians.

altar where holy Mass is said. It is the daily, hourly, nay, unceasing Sacrifice, as the sun rises, lifted up each moment in turn by consecrated hands, before the throne of the Eternal Father. It is the act of the Immaculate Lamb Himself, not of His image nor a representative of Himself, but *Himself*, offering Himself ceaselessly to the end of time, wherever His Gospel is preached and His anointed priest stands in His place as His mouthpiece before the altar of His Church.

If we only pause to think what this wonderful act implies, as the act of Jesus glorified, we must perceive that it passes all conception in its magnificence, its glory, its charity, its almightiness, and its persevering, divine unceasingness.

However humble, however simple he may be, however unlearned in all save the science of the saints, the priest at the altar stands the consecrated Vicar of the Lamb of God. In His Name he repeats that divine, ever-living word of His: "This is My Body,—This is My Blood," and in thousands of places, at the same moment, the miracle of the multiplication of the Bread of Life takes place: and every lowly worshipper knows that the Lord of Glory—Body, Soul and Divinity—is present! And this has been going on for more than 1900 years! How Jesus in His Divine Nature filleth all it is easy to understand; but that the Presence of the Sacred Glorified Humanity should occupy the place wherever a priest stands before the "acceptable altar" is indeed the greatest of all wonders displayed to us by Divine Love. But in no other way is the Church nourished; in no other way is the Temple of God edified; in no other way can the body of the Bride lose its natural blackness, and become transformed into the likeness of the glorified Body of Jesus.

Thus is Jesus the Corner-stone of the edifice built by His Power, cemented by His Wisdom, replenished by His Love, and filled by Himself in His mystical members in whom He lives again: for "we are members of His Body, of His Flesh and of His Bones."[3]

After selecting and ordaining His Apostles and appointing His Vicar upon earth, after teaching and founding the sacramental system which was to sanctify the natural life of His members

[3] Eph. 5 : 3.

from beginning to end; after instituting the Divine Sacrament of Love and the perpetuation of the Presence of His Sacred Humanity in the midst of them to the end of time, Jesus leaves them to ascend in our glorified nature, into the Holy of Holies, there to make intercession for His redeemed family.

In His stead He sends down to us the Holy Ghost—so to speak—with all His gifts, to comfort, to rule, and to replenish this mystical Body, in order that the design He has sketched out and begun for them may be carried out to the end of time; and that by word and example, by patience and suffering, they may promulgate the holy law of peace and good-will, by which the lawlessness of heathendom should be displaced; above all, that the seeds of Divine Truth contained in the Faith which had been revealed to them should be scattered far and wide, since it would be for them and their successors to formulate and to expound it, to guard and to defend it, even with their blood, and thus to preserve it free from error, heresies, false doctrine, fanaticisms, and proud philosophies, as long as the world should last.

And Jesus leaves His sacred Mother behind Him to do the Mother's work; to plant amongst the women the seeds of Christian piety, cultivating in them above all things the love of purity and of holy virginity. No doubt she encouraged a taste for association in good works as well as for self-dedication to the contemplative life, in which union with God was to be sought for by prayer and mortification. By this means she would divide her own most perfect life into two distinct orders of religious life, as well as teach the sanctification of the mixed and married life. Mary, it is supposed, lived about fifteen years after our Lord's Ascension, during which time she had opportunity of laying the foundations of family life, as well as the supernatural life of the Christian community; drawing young maidens, as she has done ever since, "after the odor of her ointments," giving, when sought for, rules for guidance with regard to silence and introversion, mental prayer, and united prayer and praise, to hours for work and for visiting the sick and needy. Nothing would be omitted; nothing superficially set in hand. At the same time, every, the most trifling, detail would be more or less the reflection of her own consistent and graceful life, and would tend to the perfection

of the individual soul, as well as to the consolidation of those laws of Christian association which have been the making of saints ever since the Assumption of Our Lady. The hidden life of the Christian would in all cases be diligently preserved where she had to do with it, and under the shadow of it the young disciples of Jesus would help and sustain one another in the faith under every trial, maintaining the fervor of which history speaks, under the circumstances attending the great effusion of divine gifts through the laying-on of the hands of the Apostles. The habits, too, of pious Jews had laid the foundation of the eremitical life, as in the case of St. John the Baptist, and in the associated life which, according to tradition, flourished on Mount Carmel; so that it would need but the Christian Faith and rule of life to found associations which would subsequently grow to such magnificent proportions as to form a colossal influence in the edification of the Church; and over these Mary has ever ruled supreme.

It is supposed that the Apostles never very widely separated before the Assumption of Our Lady, but after that they did so; carrying with them not only the supernatural gifts of the Holy Ghost, each according to his measure, and the divine illumination required for their mission, but also the delicate aroma of Our Lady's example and ways of acting on and directing the souls of others; so that wherever they might go they would possess in their hearts some seed which she had sown—the seed producing holiness and prayer—cultivating the virgin-life and that purity of heart which always and everywhere looks up to Jesus as the Spouse of perfect souls. Therefore, in this our simple consideration of the natural course of things under the supernatural circumstances attending the infancy of the Church, we may take it for granted that such was the general fervor and life of Christian society when Mary was taken away out of this world, and, in all the beauty of glorified human nature, was assumed to her place on the right hand of the Sacred Humanity of her Divine Son.

The Glorified Body in Mary.

There are certain qualities which belong to glorified bodies. These we may trace in Mary, especially in their relation to the upbuilding of the Church.

Although, with regard to the action of spirit in connection with the functions and the properties of sense, the whole region is undoubtedly mystic, it contains within it developments which to our very limited understanding seem, more than others, mysterious and sublime. We speak of them with reverence; we touch upon them with awe: a proof, if any were required, of the gravity of the nature of the fall which has taken place from that perfection of harmony between flesh and spirit in which human kind was contemplated by God.

The restoration of mankind to its full privileges and perfections through the Hypostatic Union in Jesus Christ was, as we know, awarded to Mary, the Woman predestined to a perfect union in her own nature with the Divine will and intentions. This union was accorded to her for the accomplishment of the design to be carried out under the system and laws of Dual-Unity, in the two Natures of God and Man.

Under the veil of a beautiful simplicity—which, being a reflection of the Image of God, belonged to her—Our Lady concealed the perfections of her emancipated nature; contenting herself with doing all her actions perfectly well, and according to the intentions of God in having created her.

In the same way it may be observed that the supernatural Gifts of the Holy Ghost which in common with the Apostles she received at Pentecost, were carefully veiled under the shadow of a hidden life. Now, all these gifts, natural as well as supernatural, were but the forerunners of the stupendous properties to be bestowed upon the body at its resurrection from the grave; properties which may be looked upon with reverent gladness as divine affluences poured into our nature itself, and constituting the perfection of the union which will then take place between flesh and spirit.

We ought not to enter upon the subject of Our Blessed Lady's personal, not to say continual, vigilance in the Church, without first taking into consideration the nature of these selfsame properties, in order partly to account for it.

In the Catechism of the Council of Trent we learn that the Church reckons four of these qualities appertaining to glorified bodies; and one more which equally, but under different con-

ditions, appertains to the bodies of the reprobate as well as to those of the saints. This quality is immortality, the condition in which Adam was created, but which was forfeited by his Fall; and so on this subject St. Paul teaches us that, "As in Adam all die, so in Christ shall all be made alive . . . and the enemy, Death, shall be destroyed last."[4]

The other four qualities are impassibility, glory, agility, and subtlety.

With regard to the admirable restoration of immortality to the human body, we read in the same Catechism[5] that we are indebted for it to the notable victory which Christ obtained over death; as it is written in Holy Scripture, "He shall cast death down headlong for ever";[6] and in Osee 13: 14, "O Death, I will be thy death"; also St. John in his Apocalypse, "And death shall be no more." Again, St. Paul in his Epistle to the Hebrews (2: 14) says: "Therefore because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same, that through death He might destroy him who had the empire of death." Immortality being thus recovered by the Resurrection of the Body of Christ, it is become the heritage of His members in His glory; whereas, with regard to the reprobate, it is the heritage of their vile bodies in everlasting punishment.

By the Resurrection, then, the body of our humiliation is made conformable to the glorified Body of our Lord Jesus Christ; notwithstanding which conformity, St. Paul points out that all flesh is not the same flesh: "God giveth it a body as He will, and to every seed its proper body."[7] He goes on to give us an example of this in the natural order. "There are," he says, "bodies celestial and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial. One is the glory of the sun; another the glory of the moon, and another the glory of the stars: for star differeth from star in glory."

The bodies of the saints, as we are given to understand, will all be renewed after the similitude of our Lord's Sacred Humanity; they will all possess the qualities which appertain to glorified humanity; but they will not all have the same glory one with

[4] I Cor. 15: 22, 26.
[5] P. I., Cap. XII, § 14.
[6] Isaias 25: 5.
[7] I Cor. 15: 28.

another, nor will they shine with the same style of glory. According to the degree of excellence attained on earth by a life of self-purification and prayer, obedience and union with God—taking also into account the predestined measure assigned to the vocation of each—the resuscitated body will shine in its own degree of beauty before God. Every vessel will be perfect of its kind; every one will be full of grace and of excellence, for every one will be a reflection, according to his own degree of perfection, of the Sacred Humanity of Jesus. Thus some will shine with the beauty of the sun; some with the brightness of the moon; and some with the brightness of the stars.

The revelation accorded to St. John the Evangelist teaches us that Our Blessed Lady shines with the glory of all. Sun, moon, and stars are all required to represent the charity which she reflects of the glorified Sacred Humanity of her Son. Clothed with the sun, that is, the uncreated glory of God Himself, the glory of the moon, that is, of the Church, lies under her feet; while the glory of the stars—the united glory of all saints—is given her for a crown.

We now consider those qualities which will appertain to the bodies of the just at the resurrection, by which they will partake not only of the glory but also in what, for want of a better expression, may be termed the mystic character and action of glorified humanity.

It must be remembered that by the fall from original justice the faculties of the rational as well as of the spiritual soul are imprisoned, and that our physical powers are but a feeble representation of the activities which belong to spiritual creations. The nearest approach to these that we possess is the action of thought, which property apparently appertains to spirit; but as, according to Saint Thomas, "the acts of sensitive life do not belong to the soul alone, nor to the body alone, but their subject is the combination of both," we may not separate its action entirely from sense. Nevertheless, as it is a property which has never been entirely lost, it ought to facilitate our perception of what we are taught will be the properties of the body when it shall be raised up a spiritual body; we ought, I mean, to accept without difficulty the idea that what the soul even now in part possesses,

will be the wholly restored patrimony of the body when deprived of its essential density. Let us hear St. Paul: "So also is the resurrection of the dead; it is sown in corruption, it shall rise in incorruption; it is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body; if there be a natural body, there is also a spiritual body; as it is written: 'the first man Adam was made into a living soul; the last Adam into a quickening spirit.'"[8]

The four qualities above named, viz., impassibility, glory, agility, and subtlety, are those which will enable the resuscitated body to work in harmony with, and under obedience to, the spiritual soul. Their dual-unity will then be complete; the spirit ruling and the flesh being subject, both together will form but one agent, and the spirit being already transformed into the perfect likeness of the Spirit of Christ, will reënter into a body transformed into the similitude of the Body of Christ. Even a thought needs neither time nor place, and is not imprisoned by walls, nor checked by obstacles of a material nature, nor may it be injured by physical causes, but entereth where it willeth and goeth whithersoever it willeth,—so will the body, endowed with these sacred properties, follow where the Spirit leads, and work after the manner of divine laws in fulfilling the divine behests.

Of the Unglorified Sacred Humanity.

Before quitting the subject of the transformation of the bodies of the redeemed at the general resurrection, it will be as well to consider what we are taught concerning the Sacred Humanity Itself—unglorified.

It may appear to some that the Sacred Flesh of our Lord, being hypostatically in union with a Divine Person, would on that account possess an inherent glory, and that it would not require any material change to take place in the mystical members of His Body in order to become like to it. True it is that our Lord and also Our Lady were under veils, even with regard to natural perfections, and that His Light, which is the Light of the World, was hidden until after His Ascension and the subsequent descent of the Holy Ghost. But as regards our Lord's Sacred

[8] I Cor. 15 : 42–45.

Humanity, His Body was a terrestrial Body and underwent at His Resurrection the change to a celestial one. It has been surmised by some that, taking into account the Transfiguration on Mount Thabor, this was an unveiling of a certain inherent glory belonging to His natural Body. But it was not so. This was a miracle of His natural power and goodness, for the confirmation of the faith of His Apostles on the eve of His Passion, and to be a pledge of the glory which was afterwards to be revealed.

Further His Divine Birth, His walking on the sea, His passing unseen through crowds, were in the same way no argument in proof of a natural impassibility belonging to the Sacred Flesh. These phenomena were simply miracles, foreshadows, we may say, of properties which will belong to the body when freed from its terrestrial nature.

There was, however, this difference between the Sacred Humanity of Christ and that of ordinary human creatures: it was not subject to the sentence of suffering and death, since it was not born by generation of the seed of Adam. He suffered and He died "quia voluit," and without the concurrence of His own will the Sacred Humanity unglorified could not have suffered any more than it could have died under any amount of suffering. Therefore He suffered and He died, simply "quia voluit."

His Sacred Flesh contained in itself inherent life; all the maltreatment of creatures, whether of men or of devils, could not constrain that living flesh to remain in the state of defacement to which their malice had reduced it, any longer than He willed it so to remain. That perfect work of Divine fingers could not retain the marks of hell's violence upon it, because itself was victor over hell and death. The sacred scars in His hands and feet and side will alone remain as an eternal trophy of the triumph of the Sacred Humanity; and this only "quia voluit."

(To be continued.)

THE FOUNDERS OF THE CHURCH IN IDAHO.[1]

(Continued.)

UPON his return from Rome, Bishop Lootens found the debts burdening the Vicariate greatly increased, owing to the unforseen mishaps which had befallen Fathers Mesplié and Paulin in those sad days of "fiery" trials. It may be said, too, without disparagement of their characters and talents in many directions (Father Paulin was a grand musician), that both priests were poor financiers, as is plainly apparent from the circumstances of their management. In March, 1873, the Bishop authorized Father Mesplié to seek aid for the impoverished missions, in the following official note:

> The Catholic population of the Vicariate Apostolic of Idaho having dwindled away to such an extent that the remainder does no longer afford us—I don't say a decent support, but—the bare necessaries of life, we are compelled to authorize the bearer, the Rev. T. Mesplié, to address himself in our name, to the charity of the faithful, outside this Territory, that is, as far as he may be allowed to do so by the proper ecclesiastical authorities.
>
> † LOUIS LOOTENS, *Vic. Ap.*
>
> *Idaho City*, March 31, 1873.

Perhaps it was, at least partly, for the purpose of collecting for the needs of the Vicariate that Father Mesplié sought a furlough at this time. He also wished, if possible, to revisit his native country, as he eventually did. With this view he appealed once more to Madame Sherman, whose letter is preserved for us

> HEADQUARTERS, ARMY OF THE UNITED STATES.
> WASHINGTON, D. C., June 6, 1873.
>
> *Dear Rev. Sir:*—Your favor of the 27th ult. is just received. I shall do all in my power to secure for you the leave of absence you desire. I thank you very sincerely for your kind offer to take my son with you, but I cannot avail myself of it. He will not be through his college course for eighteen months yet. I write in haste, and beg you will excuse a short letter. Believe me very truly and respectfully,
>
> Your friend,
>
> ELLEN EWING SHERMAN.

[1] See January number, pp. 1–18.

That same month our Reverend chaplain received a letter which must have greatly encouraged and consoled him. We give it as published in the Idaho *Statesman* of June 21, 1873:

ROSS FORK AGENCY,[2] June 7, 1873.

The REV. T. MESPLIÉ, *Chaplain U.S.A., Fort Boise.*

Dear Sir:—You will no doubt be surprised to receive a letter from a perfect stranger; but, being acquainted with the transaction of business at this agency for the past two years, I feel satisfied that you are the man who should be acting as chaplain were it not for the foul play. I thought it my duty, for the safety of myself as well as others in the surrounding district of Fort Hall Agency, to let you know the state of affairs, and have you try to be reinstated, as I am satisfied in my own mind that it is the only thing that will guarantee our safety with the Indians of this place. I was living in Portneuf Canyon while Major Berry was agent, and everything was peace and harmony. I never heard a murmur of dissatisfaction, but ever since the change was made, I and others in the neighborhood have been in constant dread. The last change is the most dissatisfactory of all to the Indians, as they claim to be wronged in the distribution of Indian goods, and various other ways too numerous to mention.

The present agent is acting also as preacher for the Indians. He is of the Methodist persuasion. I attend the services occasionally, and am aware that they have no effect on the Indians, as they will not come to hear him preach, and it has been acknowledged to me by the Methodist party in trust of those Indians, that they could not do anything with them; *they further acknowledged that they never knew the Indians to be christianized by any other persuasion than the Catholic;* to which assertion I agree, though I am not a Catholic myself. But I am for peace and justice, either of which I have not had since the change of Major Berry and yourself. Several persons on this agency have asked the question of the Indians: "Why it was that they did not go to hear White Beard preach on Sunday." Their reply is: "We have given our heart to the Big Father and Untabilo (Frenchman), and this Gray Beard has come to steal our hearts away. We want the man who makes the Sign of the Cross." This is the true sentiment of the Indians, and I know it is the only thing that will satisfy

[2] Headquarters of the Fort Hall Reservation, 112 miles north of Pocatello.

them and make them peaceable. The above statement is truth and veracity, to which I am willing to testify if required.

Yours truly,

CAPT. H. A. FINNEY.

It is a remarkable fact that the untutored Indians should in various epochs and countries have shown themselves shrewder judges of the true religion than their civilized neighbors. "I confess to Thee, O Father, because Thou hast hidden these things from the wise and prudent and hast revealed them to little ones."[3] As in the case referred to in the foregoing letter, so it was in Oregon, in northern Idaho, and in Minnesota.

The Methodists came to Oregon in 1834, and spent ten years in trying to convert the Indians. "No missionary undertaking," says the Rev. Stephen Olin, himself one of the laborers, "has been prosecuted by the Methodist Episcopal Church with higher hopes and more ardent zeal. . . . This particular mission involved an expenditure of forty-two thousand dollars in a single year. At the end of six years, there were sixty-eight persons connected with this mission, men, women, and children, all supported by this society.[4] . . . Yet, the great body of Indians never came under the influence of their labors." Dr. E. White, sub-Indian agent, writes in 1843: "The Rev. Mr. Lee and associates are doing but little for the Indians. . . . With all that has been expended . . . the Indians have been very little benefited."[5]

When a goodly portion of the Oregon Indians were gathered on the Grande Ronde Reservation, Protestant preachers were given charge of the Government school. In 1860, at the suggestion of the Catholic head-chief Nepissing, all the other chiefs went to Archbishop Blanchet, begging him to give them a minister "who had no wife and children to take care of." Accordingly Father (later Monsignor) A. Croquet was sent to them at once. Upon his arrival, the Indians were still nearly all pagans. By his disinterested zeal and his saintly life this noble priest suc-

[3] Luke 10: 21.

[4] *Works of Stephen Olin*, Vol. II, pp. 427–428.

[5] Gray's *History of Oregon*.

ceeded in converting fully two-thirds of those Red men to the Church.

Of the thousands of Chippewas in Minnesota converted by the Episcopalian Bishop Whipple up to the year 1860, all but a few hundred are now devout Catholics.

The Presbyterians, under Marcus Whitman, M.D., and the Rev. H. H. Spalding, having arrived in 1836, three in number, and afterwards increased to twelve and backed by the Boston Board of Foreign Missions, fared like "White Beard" at Ross Fort; the Indians refused to listen to their preaching.[6] They killed Dr. Whitman and companions, and the Rev. H. H. Spalding narrowly escaped, thanks to the Catholic missionary Father Brouillet. The five Cayuses who were Dr. Whitman's supposed murderers, and who were executed in Oregon City, June 3, 1850, shortly before their death renounced Presbyterianism and became Catholics.[7]

Messrs. H. H. Spalding and W. H. Gray, after laboring for seven years at an expense of forty thousand dollars a year, confessed that but two natives had as yet been admitted into the Church.[8]

Lapwai, Idaho, where the Rev. H. H. Spalding gave up the work of teaching the Indians, because they refused to hear him (1845), has been for nearly half a century the centre of genuine Catholicism among the Nez Percés.

But we must return to the subject of our sketch. Under date, "Granite Creek, Idaho, October 18, 1873," Bishop Lootens penned the following communication to the Rev. Chaplain :—

Dear Father Mesplié :—

Your letter of the 16th just received. I think it would be better that neither of us attend the Indians' great council, that the Government may see the more clearly that we have not tampered with them. Nor is the presence of either of us an indispensable requisite to our obtaining the Reservation. I answered Gen. Ewing long ago. I suppose you could not get leave of absence; as to myself, I cannot go.

[6] Dr. Whitman owned this himself to Thomas McKay. See "Several Calumnies Refuted."

[7] Letter of Archbishop Blanchet in "Several Calumnies Refuted."

[8] Gray's *History of Oregon*, p. 235.

I wrote you yesterday that I could not procure that medicine here, and that I shall have to wait until some one can go to Idaho City. I was there last week. I footed it via "Boston" (Pioneer) on Thursday, and returned the same way on Saturday. It took me all day, and I think I tired myself too much.[9] What I wanted was to make a selection of books to help me to spend the winters.

As to selling the Boise City block, I should need for that the permission of Rome. If the people complain of having to walk five or six minutes, they show thereby that they are very unreasonable. The rule has ever been that when a community is large enough to support or to help support a priest, one is sent there; and by support is understood that the priest may meet his wants by the ordinary church revenue. When a community cannot afford that, then the bishops try to send them a priest once in a while. It is done so everywhere; and I saw, for instance, in California counties which contained more Catholics than the whole of Idaho up to Salmon River, and to which the Archbishop sent a priest twice a year. Instead of encouraging that handful of people to have a priest and a church, whereas they are neither numerous nor rich enough to build a new fence around our block, you ought to do the contrary, and exhort them, the parents especially, to instruct their children, and all to never neglect their personal practices of piety, such as their morning and evening prayers.

Take, for instance, Silver City. The people say they will give the priest $100 a month. You, who have been so long in this country, ought to know what such promises amount to. Those who contribute —I don't say to an annual collection but to a permanent collection like that—are ever the best disposed and ever the same people. Now, there ought to be in Silver City twenty persons giving five dollars a month to make $100; and this number is probably the half of the entire Catholic population, taking only the heads of families and the single men. That collection may be made once, and perhaps twice; but the number of subscribers will steadily decrease. If from twenty they dwindle to ten, each one of these will have to double his subscription, and the thing becomes illusory.

My dear Father Mesplié, you must look at things from a broader viewpoint. In the first place, a handful of Catholics, comparatively speaking, who cannot altogether decently support one single priest,

[9] The distance is twenty-three miles. Certainly a long up- and down-hill walk for such a large man as Bishop Lootens was. Was it lack of money to pay the daily stage fare or his love of solitude that made him endure that hardship?

ought to belong to a diocese which has resources. It is against nature to make a priest, who after all is but a man, suffer more privations, more poverty, and above all a position more solitary and more burdensome and therefore more dangerous than any position one may conceive on earth. Is this not so? A bishop may not exact of a priest more than human nature can stand, and that is the reason why such a life should be led only for a certain lapse of time, after which another one should take his place; whereas in our present position we are all like Ixion, doomed to turn the wheel without ever promising ourselves relief.

In the second place, that union of Montana and Idaho is a thing against nature. From here to Deer Lodge it is more than eight hundred miles. That for these last four or five years the Montana mines are waning in population is undeniable. On the other hand there is in that Territory a fixed Catholic population, I mean the missions which have (say) sixteen priests. If they have sufficed hitherto to minister to the spiritual wants of the Whites when they were more numerous, they could more easily continue doing so now. You say they are short of Fathers; well, lately a visitor was there and it is likely that the number will be increased, or the old ones will be changed. Does not common sense tell us that the whole of Montana and Idaho up to Salmon River as well, ought to be under a bishop taken from among the Jesuits. It is unnatural to put a secular bishop with two or three priests in a country almost wholly in the hands of a Religious Order, because here and there a handful of whites is to be found, who altogether can hardly give a single priest a decent support, as is understood everywhere. Had Father Giorda, or any other, instead of receiving the faculty of simply administering Confirmation, been made bishop outright, twenty or twenty-five years ago, he would have had the whole of Montana under his jurisdiction, and there would probably be to-day as many Catholic Indians east of the Rocky Mountains as west of them. For, no matter what the Fathers say, a Jesuit Vicar Apostolic continues belonging to the Order, and consequently he has more weight and more influence than a strange bishop. You are well aware that I am quite friendly to the Jesuits, and yet, I must say that the Fathers act very independently in everything outside of mere jurisdiction. When, for instance, I besought the superior "for the sake of the Sacred Blood of our Lord Jesus Christ which He has shed for those Indians," to send one or two Fathers to Fort Hall, the only answer I received was that for several reasons he

could not do it. But if that had been done, we should never have lost that reservation. Well, would that have occurred, had I belonged to the Society? I am sure it would not. I fully understand that in a civilized country, where it is an altogether different thing to be bishop, and where there is a choice of subjects for the episcopal office, the Society has the rule—even under oath, at least as far as the General is concerned—never to let a member accept the episcopate; but in a country like this, one must say that the particular good of the Order should yield to the general good of the Church.

In that respect the Oblates are much better constituted; they would, in British Columbia, for example, fight the proposition of naming a bishop outside their congregation as the Jesuits here fight the idea of having a bishop taken from among them. As with the Oblates here, so it is all over the world where the priests of some Religious Order constitute the whole or the greater portion of the clergy.

I concur therefore in your opinion, viz., that you would do well to resign, and that without waiting another day; consult some one in order that the document you will sign may be in correct form, but send it to me. I want to present it through General Hardie; it will appear all the more respectable; and you may feel sure that upon my request the matter will not be delayed. Tell me also who is that bishop or archbishop who has so many soldiers in his vicinity, and I shall write him that he may at once put in an application. Needless to say, it is proper that all this should be done through me, as in those matters which concern a priest's position, the bishop is everything, and, in the eyes of another bishop, a priest is nothing. Also under the English government, the authorities act only through the bishops to whom the chaplains belong. It may be that the President and the Secretary of War would not pay any attention to this matter, but General Hardie and the other Catholic officers, if there are any in the War Department, must be aware of this. You will therefore kindly send your resignation to me. After that, I purpose sending you to St. Louis to act with my full authority with the Archbishop. Montana is in his province, and if I can persuade him that it is in the highest degree useful to religion to give that whole country to the Jesuits, then the rest of Idaho will come of itself, and I will give him a short but true exposition of my situation. Meanwhile be as discreet as though I had told you all this in confession; this is again a secret

which you cannot reveal without mortal sin, and in this I do not exaggerate. But I trust in your discretion.

What will become of me. God knows! As to you, you are so well known everywhere to-day, that you will only have to choose where to spend the remainder of your days. Awaiting your answer, I am as ever,

Yours truly,

† Louis Lootens, *Vic. Ap.*

May we not infer from the foregoing letter that Father Mesplié's intention of resigning the office he had made such efforts to secure, and which he had scarcely filled one year, was the result of pressure brought on him by the Bishop who was quite eager to surrender Idaho to the care of the Jesuits? This view is corroborated by the fact that both were minded to seek a like position for Father Mesplié elsewhere. The latter—the one of the two priests who had struck deep root in Idaho—being gone, the Bishop would have been left with practically none but Jesuit Fathers (of the North Idaho missions) under his jurisdiction. How easy, thence, would have been the step to give these Fathers their natural superior, a Jesuit bishop!

The trouble that worried the Bishop most on the eve of resigning his Vicariate, was his anxiety not to involve his successor in embarrassment. We may judge of his state of mind from the following epistle, dated "Granite Creek, October 19, 1873."

Dear Father Mesplié:—

I have yours of yesterday. This is what I should like you to do. As soon as you shall learn that the Archbishop has set out to come hither, if he has to come via Boise, he will stop with you, and *you will accompany him;* should he not come your way, be here *ahead of him;* if you don't know what he will do, *come at all events.* I speak thus in the dark as to your one week's leave; but the matter amounts to nothing: the post-commander must have authority enough to act in an unforeseen case, and this is one; tell him that *your Bishop absolutely needs you.* But come before his (the Archbishop's) arrival. I told you the other day that I knew not whether to rejoice or to be afraid. This word is singular in a bishop's mouth; but you realize that when a man's fate is in the hands of a man who acts as he has

done, I have reason to dread the issue. All that Rome wanted to know was: Is Idaho a place where a bishop can live honorably? And this word implies more in Rome than you imagine. Thereupon, the Archbishop, who foresaw that the answer would be negative, wanted to get me into a trap. So he wrote me to find somebody who would take upon himself *in due form* the debts of the Vicariate. "If you find some one," he wrote, "the matter will forthwith be settled," *i.e.*, to change me from here. It is plain that he expected me to sign that paper. The only answer I gave him was whether he wanted me to write to the Propaganda, telling him that, in that case, I would quote his own terms. I think this embarrassed him, for he failed to reply; but—probably to prevent me from writing to Rome—he wrote *you*, telling you: "I put your bishop at the head." But, on the other hand, to neutralize this, he followed the counsels you are aware of, and, to repeat it, I am under the impression that he would have been angry, had I communicated that proposition of his to Rome, for in this he doubtless failed to follow his instructions.

Should he happen on some letter from San Francisco, and if the Archbishop of that city has mentioned some passages of your note, I feel sure that he (Archbishop Blanchet) will beware of questioning any one but myself. If, on the contrary, they send him only to confirm what Rome thinks it knows of my position, then I may give it up for reasons I will tell you by word of mouth; for, once more, if the Archbishop has conscience enough—and of this I have not the least doubt—not to wrong any one wilfully, it is certain that this word *wilfully* implies the supposition of faculties which age has wiped out.[10]

Devotedly yours,

† Louis Lootens, *Vic. Ap.*

Again he writes, a week later:—

Granite Creek, October 24, 1873.

Dear Father Mesplié:—

Yours just received. Mgr. Blanchet is now most likely on his way back to Portland. The day before yesterday I got a letter from him in which he expressed astonishment at my not having made "the other half of the journey" to meet him. He said he'd stay in Baker City the first part of this week, and he hoped to see me if my health

[10] Archbishop Blanchet was a very old man then.

permitted. Had I started the next morning, *i. e.*, yesterday, I am sure I should not have found him there. I sent that recipe to Father Archambault, requesting him to bring it (the medicine) to me himself Saturday. This evening he writes me that he fears that he will not be able to come, being busy making preparations for the winter. The fact is, *it is a long time since I had the happiness of making my confession.* When will he come? God only knows. You will receive this Sunday evening. If you could leave Monday morning, or even Tuesday, you could stay with me until the following Monday, and be back in Boise for the first Tuesday of the month. In that case, we could go once more to Hog'em (Pioneer). Come at all events. I want to prepare for All Saints.'

Devotedly yours,

† Louis Lootens, *Vic. Ap.*

Having failed to meet Bishop Lootens and Father Mesplié, Archbishop Blanchet sent the latter a private letter asking his opinion about the suppression of the Vicariate Apostolic of Idaho. He writes:—

"It is not what it was formerly; the mines are exhausted, the population decreased, and a bishop is out of place there, and unable to get his sustenance." Such is the information sent to Rome. I have to give my opinion. It must be based on some data. Give me your opinion as also that of some others thereon as prudently and as briefly as possible.

Devotedly yours,

† F. N. Blanchet,
Abp. of O. C.

Seldom favored with genial company at his mining camp home, Bishop Lootens found much consolation in his books and in music, particularly Gregorian, of which he was a consummate master. Exquisitely did he play the organ, that favorite instrument of most priest-musicians. Visitors at times saw his room littered with the sheets of musical compositions, including several Masses. He also published a work on the theory of music. For appreciation of this he looked particularly to the musical scholars of Germany.

The late James McMaster, editor of the *New York Freeman's Journal*, acquainted both with the conditions of the Vicariate and with the talents of the Vicar, vigorously denounced in his paper the idea of relegating so learned and accomplished a man to Idaho. Yet ambition and pride of place found no lodging in his humble heart; and those who knew him best will witness that no murmur at his difficult position ever escaped his lips. Here is an example in which he sets forth his sorry plight:—

GRANITE CREEK, March 10, 1874.

Dear Father Mesplié:—Your missive greeted me last evening. I have not much to say, but what I shall communicate is so important that I begin by enjoining the most complete silence upon you. You are aware that *I have no one here to whom I can unbosom myself.* I let you know then that I am about to send my resignation to Rome. God willing, the document will be en route by the time this will reach you. Long have I deliberated over it. If I did not resign sooner, it was for reasons I would tell you, were you here, just as I shall tell you the motives of my action of to-day. I have no doubt of the acceptance of my resignation, after which *I hope that I shall be allowed to bury myself again in obscurity.* Whither shall I go? That is the question now. I think the Benicia Dominican Fathers would open their doors to me; only to abide there an indefinite time, that would be different, unless I could pay for my board. But the fact is that after having labored for well nigh a quarter of a century on this coast, I am as poor as the day I set foot on it. Besides I fear I shall have trouble. Last year I paid $6,000 in gold. About one half of that was my personal property sent to me by a friend for my own use. I expect to get shortly 16,000 francs from the Propagation of the Faith. By the time that sum arrives here it will probably wane to about $2,500. With that, after paying last year's interest, I shall likely reduce what we owe to Father Vermeersch and to Mr. Pétrain to a little less than $4,000. This does not include our debt to Mrs. Hennessey.

Once upon a time you said you would not know what to do with what you expect from Washington. To speak to you candidly, I fear *that sum*, no matter how great or small, *will easily slip from your hands*, as *you cannot refuse anybody.* At all events, *you added, you would devote it to good works.* Here is one at hand, then. After all,

this debt will have to be paid by the Propagation of the Faith, and should God inspire you to pay the creditors of this Vicariate, it would be just the same as if you had sent it to the Paris office. I know not whether you will get as much as the bill says; at all events it will be a pretty round sum.

I am not well this evening, so I close. Above all, keep the "natural seal" on what I told you, and believe me to be,

Devotedly yours,

LOUIS LOOTENS, *Vic. Ap.*

CYRIL VAN DER DONCKT.

Pocatello, Idaho.

(To be concluded in the next.)

DEALS IN OPTIONS AND FUTURES.

IF a corn-merchant buys 100 quarters of wheat from a farmer who has just harvested them, he concludes with him a contract of sale "on the spot," the farmer undertakes to deliver the corn and the merchant undertakes to pay the price agreed upon. The corn-merchant may wish to make sure of being able to obtain for his customers a constant supply of corn for the future, and so he approaches the farmer some months before harvest time, and enters into a bargain with him by which the latter binds himself to sell the merchant 100 quarters of wheat before the end of next September; the parties then conclude a future contract. More specifically one is said to deal in "futures" when the goods contracted for are not at the time of making the contract in the possession or ownership of the seller. And should the terms of the contract leave the choice to the seller either to deliver the stipulated quantity of wheat at a fixed price, or to pay the difference between the price agreed on and the actual market price when the term of the contract arrives, the contract is an "option."

From such an "option" contract to mere "time bargains," or "difference transactions," or "margins," is but a step. In these transactions real delivery of goods to the buyer is not contemplated by either party; they merely make use of the market price of wheat, or cotton, or stocks and shares, or bacon, or other commod-

ity, as matter for a wager. The parties to the contract enter into a speculation about the price of the article at a future date. A agrees to buy 100 quarters of wheat from B three months hence at seven dollars the quarter. If at the date in question the price is higher than that agreed upon, the seller pays the difference; if on the other hand it is lower, the buyer pays. Such gambling transactions in wheat, cotton, securities, and various other commodities are far more numerous on the world's Exchanges than are ordinary contracts in which effective delivery of what is bought and sold is contemplated. It is a subject of hot debate in the commercial world whether such gambling has a good or bad effect on genuine trade. There is, of course, a great increase of business for commission houses, brokers, and agents generally, resulting from fictitious bargains, and it is to be expected that such classes will be loud in defence of time bargains, or "options" and "futures," as they are often indifferently and loosely called. On the other hand, producers of foodstuffs and manufacturers of raw material into cotton goods seem generally persuaded that their trade is seriously injured by gambling transactions on 'Change.

Government Interested in the Question.

Within the last few years several Governments have given serious attention to the question. Thus on July 8, 1897, Mr. Bankhead introduced into Congress a Bill regulating the sale of certain agricultural products, and imposing taxes on "options" and "futures," and on dealers in them. Another Bill with similar scope was introduced into Congress on December 4, 1899, by Mr. Terry. Bills for preventing and penalizing dealings in cotton "futures" and future contracts in agricultural products have still more recently been submitted to Congress.

Among the nations of the Eastern Hemisphere special laws against gambling in "futures" have been passed within the last few years by Austria, Norway, and Germany. The history of this legislation in Germany is specially interesting. The financiers of Berlin had incurred the enmity of the conservative elements in the German Reichstag. The Agrarians attributed the fall of prices in agricultural products to the dealings in futures on

the Berlin Exchanges; the Anti-Semites supported the Agrarians because the leading financiers were Jews; the Centre party gave its support because it feared the moral effects of unbridled speculation. The result was the Exchange law of June, 1896. One clause of this law forbade dealings in options and futures in agricultural produce. The financiers refused to submit to the law and attempted to open a private Exchange, where they might conduct their operations unfettered by any legal restraints. Litigation ensued with varying success, but after a struggle which lasted two years the Government gained the day, and the members of the Exchange submitted. The present state of the question is summed up in a report prepared by Dr. Schwabach, His Britannic Majesty's Consul-General at Berlin, which is printed in a British Parliamentary Paper issued at the beginning of this year on *Legislative measures respecting gambling in "Option" and "Future" contracts as regards foodstuffs*, p. 24.

"The Exchange Law of June 22, 1896, prohibiting gambling in options and futures of agricultural produce in Germany remains still in force. Opinions differ widely as to the effects of the prohibition. Produce dealers, Chambers of Commerce, and other organizations of interests solely or chiefly commercial denounce the prohibition as the direct cause of the increased dependence of the German produce markets on foreign, especially American Produce Exchanges in the matter of prices, of the considerable fluctuations of corn prices in German markets, and of the comparatively low prices for German produce. They maintain that these effects of the prohibition do not, however, affect exclusively, or even principally, the produce dealer, but that they constitute a danger to German agriculture itself. They try to persuade their agrarian opponents that the reëstablishment of the trade in options and futures would benefit the producer quite as much as the dealer. The Agrarians on their part deny that agricultural interests have suffered from the prohibition, while they express their satisfaction at the loss of business and influence inflicted through the prohibition upon the German Produce Exchanges, more especially the Berlin Produce Exchange, which, in times previous to the Exchange Law, owed its great power to the very large business in options and futures. The advocates of the landed interest expressly devised and carried the prohibition as a means of breaking the powerful influence

the Produce Exchange was able to exercise upon the price of agricultural produce to the detriment, they maintain, of the producer. That the prohibition has proved a disadvantage to the producer himself, has been repeatedly and strongly denied by agrarian members of the Imperial Diet. They have, on the contrary, declared themselves completely satisfied with the effect of the prohibition. They maintain that since gambling in options and futures had been prohibited, corn prices in Germany were remarkably free from the fluctuations experienced in foreign markets gambling in options and futures, that prices in Germany were much steadier than in such markets, that prices for German corn were by no means lower than in other countries or for foreign produce, and that producers did not experience any difficulty in disposing of their corn. Statistics are freely used on both sides to support these widely divergent views, and it would be hard to say where truth lies.

"The commercial interests in and outside the Imperial Diet continually urge the revision of the Exchange Law and the repeal of the gambling prohibition, while their opponents strictly preserve their uncompromising attitude, and as they are in a majority, the Government does not seem to consider an attempt at revision possible or expedient. Neither the deliberations of the Exchange Committee which was convened by the Imperial Chancellor in June, 1901, nor a conference which took place in September, 1901, between the Prussian Minister of Commerce and delegates of the commercial and agricultural interests to consider certain amendments of the Exchange Law, have led to further action on the part of the Government."

It may safely be presumed that while without any doubt the 'cute brethren of the Berlin Exchange know what is for their advantage, the no less well-informed members of the German Diet, who succeeded in passing this law and maintaining it, in spite of powerful and vigorous opposition, know what is for the interest of the agriculturists of the country.

A Question of Ethics.

However, besides the political and financial aspects of the question, there is also the moral aspect. Is dealing in futures morally wrong? Let us study this question from the point of view of moral theology.

There is no theological difficulty about a *bona fide* contract for future delivery of goods, even though the seller has not present possession of them. He knows that he can get the goods before the time arrives when he will be bound by his contract to deliver them to the buyer; he hopes to be able to get them at a cheaper rate than he charges. All this is lawful trade; there is nothing in the transaction that need cause him any qualms of conscience. But if there is question of a mere speculative contract in futures, and the intention of the parties is merely to bind themselves to pay differences, one may well hesitate before giving a definite solution of the problem.

Such a contract is merely a wager, as we have seen; it is in itself to all intents and purposes a bet concerning a future and uncertain event, and the question as to whether it is lawful or not depends on the broader question concerning the lawfulness of betting. An action may be lawful in itself, in the abstract, apart from special circumstances, and yet in the concrete, in certain circumstances, it may become wrong. It will be advisable to consider the lawfulness of difference transactions first of all in themselves, and subsequently as they are met with in practice. The question resolves itself, as we have seen, into the broader one of the lawfulness of betting.

Betting in General.

Now, it is commonly taught that it is not wrong to make a bet, provided certain conditions are fulfilled. Among those conditions the principal are:—

1. That the money risked belongs to him who bets, and that he has the free disposal of it.

A lawyer must not bet or speculate with the money of his client; if he does so, he exposes the property of his client to risk, and sins against justice. The money risked in betting must also be at the free and unfettered disposal of him who bets. He must not bet with what is necessary to fulfil his obligations, otherwise he exposes himself to the danger of not being able to meet them. A father of a family must not bet with what is required for the support of his children, else he runs the risk of not being able to fulfil his natural duty of bringing them up in a manner suitable to their condition in life.

2. Betting, to be lawful, must be free from fraud and deceit.

The event on which the wager is ventured must be uncertain to both parties. If the uncertainty exists only on one side, if it is brought about by means of false rumors and news, if by dexterous manipulation one of the parties intends to decide the event in his own favor, the wager is a dishonest contract.

3. Finally, the chances must be fairly equal on both sides. The sharper who abuses the ignorance and simplicity of the countryman, can make no claim to have come by his gains honestly. He is a rogue and a vagabond.

A wager that fulfils the above conditions is not a sinful transaction. But though this may be true, yet, as is well known, a habit of gambling is easily contracted; and when such a habit has once been formed, it is very difficult to shake it off. There may be a certain amount of temporary success; the excitement and fascination which gambling has for many minds; the ease and rapidity with which large sums of money may sometimes be acquired by this means,—all lend their attraction, and combine to make what in itself, if indulged in occasionally, may be a legitimate form of recreation, a most dangerous temptation, and the sure road to ruin.

If we apply this doctrine to the question before us, we are compelled to admit that a deal in futures in itself is not wrong if it is accompanied by the conditions laid down above, but that it is wrong if any of those conditions is wanting. However, even though the requisite conditions may be present, it is a dangerous pastime, and should be discouraged, like any other form of gambling, in the interests of public and private morality.

The Question in the Concrete.

But what is to be said of dealing in futures not in itself and in the abstract, but in the concrete, as it is carried on in the Exchanges of the great commercial centres of the world?

As we have partly seen already, many men of experience maintain that difference transactions exert a beneficial effect on trade. It is claimed for them that they equalize prices and steady them, so that they are not exposed to such great and rapid fluctuations as they would be if left to the law of real supply and demand.

There must of course be a close relation between actual prices at which a commodity is sold and the fictitious price which formed the basis of the "futures" contract. The parties to such a contract must be presumed to know something about the probabilities of the case; we must suppose that they are acquainted, for example, with the world's consumption of wheat, if they intend to speculate in that commodity; they know approximately too the yield of wheat for the year; they are acquainted with the elaborate statistics on the subject, which have been drawn up by economists for past years, and so they have before them the main elements which are required to enable them to form a good estimate of the price of wheat at a given future time in any particular market. That estimated price will have a great effect in fixing the actual price, for selling prices depend not only on actual supply and demand; they are also largely influenced by prospective considerations as to what is likely to be the supply and demand in the future.

Moreover, the market for futures is practically world-wide. The telegraph puts all the great centres of commerce in close communication with each other throughout the Old and the New World, and makes one universal market of Exchange dealers in securities, corn, cotton, and other commodities. The lowest rate at which an article is sold will fix the market price, and so the lowest price at which wheat is sold in any of the markets of the world, will have its effect in lowering the prices elsewhere. Especially will this be the case as buyers and sellers in futures do not contemplate actual delivery, and so they can afford to disregard costs of transport, custom dues, and similar charges. Thus the contention that dealing in futures equalizes and steadies prices seems reasonable; and, furthermore, it is claimed that this contention is borne out by experience.

Again, it is also contended that futures are a useful and ready means of insuring buyers against loss, and so help trade. A dealer, for example, contracts to supply 100 quarters of wheat to a customer of his on such a day at seven dollars the quarter. If when the date arrives wheat sells at eight dollars the quarter, the dealer loses on his bargain. He desires to insure himself against such loss, and he has the opportunity afforded him by the market

in futures. By buying a similar quantity of futures to be delivered on the same date, he will gain on this transaction what he loses on the other by the rise in price.

All this may be true, and if taken together with the fact that futures add enormously to the volume of business transactions, there is abundant explanation of the favor shown to futures by commercial men, and especially by those connected with the Exchanges.

On the other hand, producers and consumers alike seem generally to have made up their minds that gambling in futures has a disastrous effect on trade. Competitors are almost indefinitely multiplied; the area of competition is vastly enlarged; and producers of wheat, for example, in countries where land and labor are dear, where taxes are burdensome and skies unpropitious, find themselves forced to compete with others who live under opposite conditions. Tariffs may remedy the evil to a certain extent as far as effective contracts which contemplate actual delivery are concerned, but they cannot shut out the subtle influences of gambling transactions.

In addition to this, gambling in futures falsifies prices. In a healthy condition of the market, the price of an article will depend on the costs of production and the law of supply and demand. As long as these factors dominate the situation, producer and consumer can satisfy themselves that they have full value for their goods or for their money. But when natural prices are interfered with from without by speculators who do not contemplate effective delivery of commodities, and who are only interested in differences, effective dealers can have no security that they get full value in their transactions. Prices are falsified and markets are reduced to an unnatural condition.

It is sometimes argued in answer to this that the fictitious demand and supply of the speculators balance one another, and so leave the market of effective supply and demand unaltered. This, however, is notoriously not the case; the frequent "corners" in wheat, cotton, and other commodities, whether they succeed or not to the satisfaction of those to whose operations they are generally due, show at least that the "bears" and the "bulls" are not evenly matched, but that one party has secured a tem-

porary advantage, with the result that great loss and suffering is caused to others. These considerations seem fully to justify the Agrarian party in Germany in their determined opposition to gambling transactions in agricultural produce. In practice those transactions have a deleterious effect on genuine trade, and so they do harm to the prosperity of the country.

Unlawful on General Grounds.

There are also some more general considerations which cannot be overlooked by the moralist. Betting, as we have seen, is not in itself unlawful, provided it is accompanied and safeguarded by certain conditions. When, however, it becomes a habit and degenerates into gambling, our verdict in ordinary cases must be different. The question bears some analogy to that of drink. Provided strong drink be taken at the proper time, and in moderation, with due care to ensure our being able to keep control over our appetite, it will not do the ordinary healthy subject any harm. But if strong drink is indulged in too freely, if it is taken at all times and begins to usurp the place of solid food, harm more or less serious is the consequence. So too with gambling; if it becomes a passion, if the gambler seeks to make it a substitute for honest toil, and strives to make it support him or bring him wealth, serious harm has already been done. The gambler produces nothing; he adds nothing to the wealth of the community; he soon learns to shun honest work; he becomes a parasite who preys on society, and eventually brings ruin on others as well as on himself. So that dealing in differences, even if regarded merely as a form of gambling and speculation, must fall under the censure of the moralist.

But in practice the transaction is not a mere speculation. When large gains or losses depend on future market prices, there is a very great temptation for all whose fortunes are at stake to take means to influence the market in their own favor. Great financiers, who have immense resources at their command, or combinations of smaller moneyed men have means at their disposal by which they can raise or lower the market price of a commodity to suit their own interest. "Rigging the market," as the process is called, has been reduced to a fine art, and by this art dealers in

futures strive to influence in their own favor the future event on which the bet depends. This is against the rules laid down above, whose observance is necessary if betting is to be an honest transaction. It is like backing my horse against yours in a race, and then bribing your jockey to hold back your horse, or to drug him when the race becomes due. It is a dishonest trick and against the fundamental laws of the game. The sober and well-weighed words used by Sir R. Finlay, the Attorney-General of England, in the House of Commons, when commenting on the Whitaker Wright case, deserve to be quoted in this connection. As reported in *The Times* (London), February 3, 1904, he said:—

"Whitaker Wright was, as is well known to the House, the managing director of the Globe Company. The Globe Company was a company which carried on a highly speculative business. In the year 1900 it had got into very great difficulties, and Whitaker Wright, on behalf of the company, engaged in an enterprise which was intended to restore its fortunes. That enterprise was this—he endeavored to establish what is called a corner on a very large scale in the shares of a company called the Lake View, a corner in Lake View Consols; and the particular operation that he was engaged upon was this—he entered into contracts for the purchase of Lake View Consols on a very large scale, and at the same time he was taking measures to secure that the very shares which he was buying should be under his control, so that many of the sellers to him would have to go to him when the day for delivery came and give him any terms he chose to ask for in order that they might be in a position to fulfil the purchase. That was the operation. If that operation had succeeded, as it very nearly did succeed, the fortunes of the Globe Company would have been, to a very great extent, retrieved. It failed. The enterprise in itself was, in my view, contrary to every sound code of commercial morality. I believe that it is an absolutely immoral thing for a man to enter into a transaction of that kind when he is buying and at the same time is taking steps to prevent those from whom he is buying from being able to fulfil their contracts, except by submitting to any terms he may choose to dictate. Further than that, I have no doubt whatever that such an enterprise falls within the range of the criminal law if it is carried out by several persons in combination, at least if any circumstances of misrepresentation attend it."

This deliberate judgment pronounced by one fully cognizant of the nature of such transactions is only that of common sense and common honesty.

But it would be a comparatively small matter if the evil connected with gambling in futures were confined to the parties immediately concerned in the transaction. Unfortunately, too often many good and innocent people, who never dream of speculating on 'Change, suffer loss from the operations conducted there. A rise or fall in the price of wheat means for the operator the winning or the losing of his bet, but for many a farmer a fall in the price means that he is robbed by the "bears" of the fruit of his toil; it may mean the bankruptcy and ruin of many a respectable family. On the other hand, a rise in prices means an additional hardship on the poor, a greater difficulty in many a household in making ends meet, a robbing of many a poor family of the staff of life.

On many grounds therefore the verdict of the moral theologian on the question of the lawfulness of dealing in futures must be that in practice the transaction is immoral and wrong.

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THE PART OF PRIESTS IN THE FEDERATION OF CATHOLIC SOCIETIES.

WHEN the *American Federation of Catholic Societies* held its fourth National Convention at Detroit last summer, it gave evidence not only of its consciousness of strength and responsibility, but also of the wide and salutary scope which its influence is intended to cover. Its leading members took counsel upon the many and pressing questions that require solution at the hands of Christian men, and as a result they formulated a number of propositions which claim more or less the attention of public-spirited Catholic citizens.

Among these was first of all the recommendation to further the progress of consolidation of the Federation. The idea of a perfectly organized army of men who without forfeiting their in-

dividual liberty or their legitimate personal and community interests stand for the high moral integrity and for the principles of truth and equity which the Catholic Church represents, is so inspiring and elevating that no man who is not wholly merged in narrow spheres of self-worship can fail to be attracted by it and realize the sense and duty of coöperation.

The methods, too, which the project of this Federation involves are not only admirably calculated to promote the general or larger interests of a commonwealth in which Christian principle and law are recognized as a ruling or at least as a superior directing norm, but they likewise tend to produce immediately beneficial results in the smaller spheres of which the great system of the Federation is composed. An instance of these methods and their beneficent purpose is to be found in the activity of the State Federations which organize with the uniform provision of clearing the way for practical action at the general inter-State convention by the elimination of all clogging elements such as would result from indefinite programmes, uncertain opinions, ignorance or undervaluing of actual difficulties which prevent mutual understanding and cause needless delay in arriving at prompt action. The State Federations furthermore are an essential antecedent to the complete success of national Federation, because they establish a bond among the societies whose isolated influence might by reason of numbers, the character of the leaders, the scope and aim of the individual organization, create a spirit of emulation foreign to the objects of a great federation in which union of sentiment and purpose constitutes the whole strength.

But all this is well understood, or at least need not be here repeated. My object is simply to direct the attention of my fellow priests to the one great advantage of being aroused to an active interest in this movement, the spirit of whose leaders must needs feel the heavy atmosphere which any actual indifference on the part of the clergy creates around them; which brings about a loss not merely of the interests that maintain the life of the Catholic Church in America, but a lessening for good of the influence of the Catholic priesthood in particular. No doubt we are often led to consider efforts for the common good in which we are not personally called upon to take prominent part, as aside from our interests;

and if a strong union of Catholic defences has not been effected in America, such as we find, for example, in Germany at the present time, and such as would have been of immeasurable advantage in France and Italy during the last few decades, it is not merely due to the fact that there has been no immediate and pressing necessity of such a defence since we live in an atmosphere of comparative tranquillity and religious tolerance. There is, if we might say it, a decided obstacle to whole-souled activity, through union of Catholic forces in America, to be found in a traditional attitude of the clergy toward our lay element. The generation of priests who propagated the faith and gained the love and confidence of our Catholic people during the last century were men who were considered and who considered themselves as rulers among the faithful whom they guided. They felt their right to teach, because their domain was faith; they demanded absolute obedience, because their commands came in the name and with the sanction of the laws of the Church; they stood alone, because they were for the most part better educated than the unlettered emigrants who made up the bulk of their congregations. This condition of things gradually produced a temper which, being natural and therefore not easily restrained, created a certain intolerance of lay influence in the spheres that touch upon pastoral ground, unless it maintained the attitude of docile submission. Hence, when priests are called upon by the conventional exigencies of their position, and before they have been able to test their own ability or to gain any experience, to assume the responsibilities of financiers, architects, managers of family affairs, political promoters, and the like, they do not always feel disposed to seek advice from laymen; and if they make mistakes, there is no one to act the humiliating part of censor or restorer, unless it be the bishop, who might not see the thing as a practical layman does. Among the upgrowing generation of American Catholics there are many who are restive under conditions of this kind, and if we consider that privileges and duties lie upon both sides of every ministry, we will not account such an attitude in the lay mind altogether unreasonable. Moses yielded to Jethro in the management of his vast congregation, although he was inspired of God and appointed leader of his people, whilst the Midianite chief wor-

shipped strange gods beyond the Arabian confines. In like manner may we learn to respect the coöperation of laymen in matters that touch our moral commonwealth when we find them disinterested and capable.

But I do not propose to dwell upon this fact except in so far as it is a link in the argument pleading for coöperation with our Catholic lay forces, lest perchance they become alienated from us and the influences of religion, as is the case to a large extent in France, Spain, Italy, and other lands where the Catholic faith once held sway, but where clergy and laity are now separated in fact, however closely they may be associated by the profession of a common faith. The causes of this separation may indeed differ widely, but the effects of it are equally injurious in all cases. In France the influence of the clergy has largely departed from the home circle, and from political and social life, through the system which made the priest draw his salary from the State, causing him to be independent of and proportionately indifferent to the people who did nothing for his maintenance. With us there is no such separation. The priest knows his people, talks to them, ministers to their wants, and is supported by them; nevertheless, by the force of long tradition under different circumstances he holds his place above them. It need not be demonstrated that this sense of superiority prevents many amongst us from pairing in the same yoke and drawing in the same harness with able laymen who, if they are not priests in Israel, deserve the title of judges whose verdict might strengthen the discipline of God's sanctuary. Nor may we assume that when there is question of lifting the chariots of the Church militant over difficult places our dignity can suffer from the charity that keeps on the right side, and for the rest does all it can to associate us as yoke-fellows with those who defend our common inheritance.

Hence, too, we ought to consider as wrong the policy of those who believe that there are movements for good of which it may be said that priests should keep aloof from them. There is in the current number of the *Civiltá Cattolica* an admirable article on the manner in which the German Centre party was consolidated under the leadership of Dr. Windthorst. The writer evidently intends to give a lesson to the Catholic men of Italy who might

be called on in the near future to assume leadership of the popular forces in the now impending struggle against Socialism. He shows that the secret strength of the German Catholics lay in the combined action of priests and laymen, in which the abilities of each, that is, the capacity for disinterested leadership—and not simply position, ecclesiastical or social—became the moving forces that represented the convictions of the Catholic community at large. And just as no caste was considered to have exclusive position on one side of the line of defence or on the other, so no interest was allowed ever to obtrude itself which was not common to all and in keeping with the object of the Centre movement.

Mr. Walter George Smith, a man of recognized ability and integrity, and at the same time possessing a clear view of the work that lies before the Catholic Federation in America, in his call upon the societies of Pennsylvania to convene in conference for the consolidation of State Federation, referred to the Centre Party as a model of Catholic association; and the entire programme of the last National Convention strongly indicated that the leaders among the hierarchy, such as Archbishop Messmer and Bishop McFaul, had in mind similar methods in order to render the coöperative work of the federated societies effective. I believe that the programme was somewhat too stereotyped to be entirely practical. The topics: Praise for the Pope—The Temporal Power—Support of the Church—Praise for the Centre Party—Persecution of Religious Orders in France—Our Catholic Indian Schools—Education of the Negro—Guarding the Faith of Immigrants—Religion in Schools—Demand for Share of the School Fund—Sunday Observance—The Church in the Philippines—Support of the Catholic University—Reform of Divorce Laws—Socialism Condemned—Prevalence of Bribery and Corruption Deplored—Catholic Books in Public Libraries—Jubilee of the Immaculate Conception—covered a wide range of topics, worthy, indeed, of Catholic action. But we might gain more in intensity if we concentrated on some fewer questions upon which all Catholics would have to take positive stand. In this respect the subject of *religion in education* compels absolute union of sentiment, whereas the "Prevalence of Bribery" among politicians is a topic upon which many a member of the Federation does not

feel himself conscientiously obliged to have definite views. Such subjects may legitimately rouse our zeal, but they are not paramount to an appeal of duty; and as a matter of fact many men are contented not to discuss and not to be reminded of them. I am not saying that this is right, but it is a fact; and an unwelcome fact obtruded where necessity does not dictate such obtrusion is like all measures of right which are not at the same time practicable, a hindrance to advancing what is of real importance.

On general principles every priest ought to be a friend and promoter of the Federation movement such as the programme of the united societies indicates, namely, for the purpose of "*fostering and protecting Catholic interests and works of religion, piety, education, and charity; the study of conditions in our social life; the dissemination of the truth; the encouragement and spread of Catholic literature, and the circulation of the Catholic press.*"[1] From these objects no individual, no society can declare itself alien, unless we introduce into their defence details on which men may differ, such as political and national or even religious views which are not large enough to compel absolute loyalty in theory and in fact.

From what has been said I argue that it is not wise for any member of the clergy to separate himself from the movement, and that no limitation should be suggested in their active coöperation. In the German Reichstag the ablest men of the priesthood and the laity work side by side for the defence of Catholic interests. Let it be in every case the headship of the fittest, whether priest or layman, Celt or Saxon.

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[1] Art. II, Constit. State Federat. of Pennsylvania.

A POET-PRIEST OF ELIZABETHAN TIMES.

A CRITIC of repute, in criticising a volume of poems recently, referred to "the inferiority of holy water to the Pierian spring as a source of inspiration." Against this may be set the opinion of a writer, himself no mean practitioner of the poet's art, that nothing wears so well as piety. Now, taking piety as amongst the better things, the poems of Robert Southwell, who passed across the stage of life over three hundred years ago, may not unprofitably engage our attention for a little, if only because of one of them Ben Jonson declared that he would like to have been the author.

But first, and for the better understanding of his poetry, let us acquaint ourselves with some of the facts in his short life; for, measured by the three score and ten years of the Psalmist, it was brief, closing, as it did, when but half of that period had been attained. But, as the author of *Marius*, pursuing Shakespeare's image, has expressed it: "Sayest thou, I have not played five acts? True, but in human life three acts only make sometimes a complete play."

Robert Southwell came of an ancient Norfolk family, and was born in 1560, at Horsham Saint Faith's, Norfolk, where his father, Richard Southwell, resided. It will thus be seen that he was exactly contemporary with Sir Philip Sidney, whose *Arcadia* can delight us still, and the poet's poet, Spenser, of whose *Faerie Queen* it can be said with more truth than of Antony's Circe, that "age cannot wither her, nor custom stale her infinite variety." It is stated that, while an infant, Southwell was stolen from his cradle by a gipsy woman, but that he was soon recovered. When he was fifteen years of age he was sent to Paris for his education, and from there he went to Douay, where he continued his studies, afterwards proceeding to Rome, where he became a Jesuit, being received into the Order on the Feast of St. Luke, 1578. A course of study at Tournai followed, and returning to Rome he so distinguished himself in the course of Philosophy and Theology that he was appointed Prefect of the English College there, and was ordained priest in 1584.

Three years later, in company with Father Henry Garnet, he

came to England, and was received into the house of Lord Vaux, but soon afterwards he became (in accordance with the custom of the time) domestic chaplain to the Countess of Arundel, and notwithstanding that the period was one of persecution, with penal statutes of the most severe character in force against Catholics, he was able to follow his vocation for six years, during which he wrote the most of his poems, as well as some prose works. As he had boldly avowed that he was a priest and a Jesuit, betrayal was inevitable, and it came in 1592, when he was arrested on a charge of sedition, and imprisoned in the Tower, where he was confined with considerable cruelty for three years. He was then transferred to Newgate, and a "trial" at Westminster was followed by his execution at Tyburn on February 22, 1595.

Much sorrow and suffering, it will be seen, fell to his lot, but he never uttered any complaint. *Lerne zu Leiden ohne zu Klagen* might well be the watchword of the sons of Ignatius. Resignation to the severest trials breathes through Southwell's poems, "wherein it may be seen," to use his own words, "how well verse and virtue suit each other." And, as Cicero has it, *Virtus hominem jungit Deo.*

Southwell was the founder of the modern English school of religious poetry, and his influence is distinctly traceable in the much-admired poems of Crashaw; unlike Crashaw, however, he is never hysterical, but gives natural and unforced expression to the simplest and most genuine religious fervor. The bulk of his verse is not large, but, as Goldsmith reminds us, the passport to fame is necessarily small, and had Southwell cared about such a thing as fame, the little poem that excited Ben Jonson's admiration would perhaps have proved sufficient:—

"As I in hoary winter's night stood shivering in the snow,
Surpris'd I was with sudden heat, which made my heart to glow;
And lifting up a fearful eye to view what fire was near,
A pretty Babe all burning bright, did in the air appear,
Who scorchèd with excessive heat, such floods of tears did shed,
As though His floods should quench His flames which with His tears were fed;
'Alas!' quoth He, 'but newly born, in fiery heats I fry,
Yet none approach to warm their hearts or feel My fire but I!
My faultless breast the furnace is, the fuel wounding thorns,

Love is the fire, and sighs the smoke, the ashes shame and scorns;
The fuel Justice layeth on, and Mercy blows the coals;
The metal in this furnace wrought are men's defilèd souls.
For which, as now on fire I am, to work them to their good,
So will I melt into a bath to wash them in My blood:'
With these He vanished out of sight, and swiftly shrunk away,
And straight I callèd unto mind that it was Christmas Day.''

Reading it we can understand Ben Jonson's feeling when he said to Drummond of Hawthornden, "To have written that piece I would be content to burn many of my poems." Jonson was a literary artist, and he admired the perfection of the workmanship. Southwell's other poems do not all attain this high level, but, while never careless of literary grace, he was, unlike many poets, less concerned with the form than with the thought which he sought to convey. To win souls[1] was his ambition, and poetry sometimes enters ears deaf to more solemn sounds. In genuine poetic worth I think it may be said that they compensate for deficiency in form. A little poem, entitled "Love's Servile Lot," is striking from its clear, cold austerity. It illustrates his belief that poets "in lieu of solemn and devout matters, to which in duty they owe their abilities, busy themselves in expressing such passions as serve only for testimonies to what unworthy affections they have wedded their wills": —

"The will she robbeth from the wit,
The sense from reason's lore;
She is delightful in the rind,
Corrupted in the core;
. . . . . .
. . . . . .
Plough not the seas, sow not the sands,
Leave off your idle pain;
Seek other mistress for your minds—
Love's service is in vain.''

In the dedication of "St. Peter's Complaint," he objects to the "idle fancies" of poets, and limits his own efforts to weaving

[1] "I want to make you anxious about your souls," said Newman once, addressing the Anglican clergy. That was Southwell's desire, too. He wanted to make men anxious about their souls.

"a new web in his own loom," for which purpose he laid "a few coarse threads together." Some of these threads wound themselves round the hearts of his contemporaries, and when we are in the fitting mood they have the power to draw us still. This poem, "St. Peter's Complaint," is his longest, though not his best; it has for its subject the remorse of the Apostle after his triple denial of his Master. A stanza will show its quality:—

"Titles I make untruths: am I a rock,
That with so soft a gale was overthrown?
Am I fit pastor for the faithful flock,
To guide their souls, that murder'd thus mine own?
A rock of ruin, not a rest to stay;
A pastor,—not to feed, but to betray."

The true Christian philosophy that breathes through the poem which he entitled "Time goes by Turns," serves to show that what he learned in suffering he taught in song:—

"The lopped tree in time may grow again,
Most naked plants renew both fruit and flower;
The sorriest wight may find release of pain,
The driest soil suck in some moistening shower;
Time goes by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of Fortune doth not ever flow;
She draws her favors to the lowest ebb;
Her tides have equal times to come and go;
Her loom doth weave the fine and coarsest web;
No joy so great but runneth to an end,
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring;
Not endless night, yet not eternal day:
The saddest birds a season find to sing;
The roughest storm a calm may soon allay.
Thus, with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;
That net that holds no great takes little fish.

In some things all, in all things none are cross'd ;
Few all they need, but none have all they wish.
Unmingled joys here to no man befall ;
Who least, hath some ; who most, hath never all."

There is a pensive beauty about that that makes it linger in the mind long after we have read it; while a Wordsworthian air and grace pervades the little poem entitled, "Scorn not the least," which, quietly eloquent, shows that didactic and tedious need not (in poetry) be convertible terms:—

"Where words are weak, and foes encount'ring strong,
Where mightier do assault than do defend,
The feebler part puts up enforcèd wrong,
And silent sees that speech could not amend ;
Yet higher powers must think, though they repine ;
When sun is set, the little stars will shine.

While pike doth range, the silly tench doth fly,
And crouch in privy creeks with smaller fish ;
Yet pikes are caught when little fish go by,
These fleet afloat, while those do fill the dish ;
There is a time even for the worms to creep,
And suck the dew while all their foes do sleep.

The merlin cannot ever soar on high,
Nor greedy greyhound still pursue the chase ;
The tender lark will find a time to fly,
And fearful hare to run a quiet race.
He that high growth on cedars did bestow
Gave also lowly mushrooms leave to grow.

In Haman's pomp poor Mardocheus wept,
Yet God did turn his fate upon his foe ;
The Lazar pin'd, while Dives' feast was kept,
Yet he to heaven—to hell did Dives go.
We trample grass, and prize the flower of May ;
Yet grass is green when flowers do fade away.

Southwell was, of course, right in objecting to idle fancy in poets. Poetry that appeals only to the idle fancy is unworthy of serious attention, and it is a pity that much of the work of his

immediate successors is open to this objection: Herrick, for example, and Crashaw, have left much that is unbecoming when not unworthy. "Poetry," says Wordsworth, "is the breath and finer spirit of all knowledge." In Southwell's poetry we have the breath and spirit of the knowledge that is worth having. *Da mihi, Domine, scire quod sciendum est.* The spirit of that prayer inspired his muse.

Besides the poems from which I have selected a few, Southwell wrote many hymns and devotional pieces, all of great beauty. From a sequence of seven lyrics on the life of Our Lady I will quote ust one, on the Salutation :—

"Spell Eva back and 'Ave' shall you find;
The first began, the last reversed our harms:
An angel's witching words did Eva blind;
An angel's Ave disenchants the charms:
Death first by woman's weakness entered in,
In Woman's virtue life doth now begin.

O Virgin-breast, the heavens to thee incline,
In thee their joy and sovereign they agnize·
Too mean their glory is to match with thine,
Whose chaste receipt God more than heaven did prize.
Hail, fairest Heaven, that heaven and earth dost bless,
Where virtues' stars, God's sun of justice is.

With haughty mind to Godhead man aspired,
And was by pride from place of pleasure chased;
With loving mind our manhood God desired,
And us by love in greater pleasure placed:
Man laboring to ascend procured our fall;
God yielding to descend cut off our thrall."

Southwell's poetry may not inaptly be compared to the calm waters of some pellucid lake, discovering an added beauty from the heaven-pointing hills reflected in its depths.

For a number of years the world was very proud of these poems, eleven editions scarcely sufficing in the period between 1593 and 1600. Then followed the usual neglect, lasting for over two centuries, when, in 1816, an edition was printed, and then after a lapse of forty years another was prepared, which sixteen

years later was replaced by an edition in the Fuller Worthies Library, edited by Grosart. This has not, so far, been superseded. Compilers of anthologies have bestowed attention upon Southwell from time to time, and his work has been subjected to the criticism of the century just closed, receiving from critics of differing creeds just and discriminating praise.

> Carmine fit vivax virtus, expersque sepulcri
> Notitiam serae posteritatis habet.

We in our own day are not altogether free from the charge of neglect; and it will be to the credit of our taste when these poems receive renewed recognition.

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THE SPIRITUAL TEACHING OF ST. AUGUSTINE.

THE spiritual teaching of St. Augustine cannot be better expressed than in the words with which he begins the "Rule of Life" originally written by him for a community of nuns, and placed amongst the Letters of his collected works. His words are: "The rules which we lay down to be observed by you as persons settled in a monastery are these: Before all things let God be loved; after Him your neighbor; for these are the chief commandments which have been given to us."[1]

It may be said that in these words he summed up the burden of his exhortations to his spiritual children. He never ceased urging upon them the observance of this two-fold law of charity. And it is no doubt the reason why he is often represented holding a heart in his hand, symbolizing not only his burning love of God, but also that the fulfilling of the law of charity was the constant subject of his preaching. In this he seems to have imitated the great Apostle of the Gentiles, whose life was so like his own,—both in early life opposed the Church, both were converted to the faith when they had reached the prime of life, and both were filled with a burning love of Jesus Christ and a desire to make known the love of God for men, so that the same charity which inflamed their hearts might be enkindled in the hearts of all men. Neither could ever forget the "Charity of Christ" as manifested in their

[1] See Letter 211.

own lives, and as years went on this thought of the love of Christ for them became the great motive which urged them on to do all in their power to further the interests of Jesus Christ and thus make some return for all that He had done for them. St. Paul expresses it in one sentence: "The charity of Christ presseth us."[2] St. Augustine sums up his teaching: "Before all things let God be loved, and after Him your neighbor."

It would be impossible to quote all the passages in the writings of St. Augustine wherein charity is praised, but I will content myself by giving one or two examples together with an analysis of one of his homilies. To take an example from his letters. He is asked by Proba, the superioress of a community of nuns, for whom she ought to pray and for what she ought to pray, and he replies: "All things which are the objects of useful and becoming desire are unquestionably to be viewed with reference to that one life which is lived with God and is derived from Him. In so doing, we love ourselves if we love God, and we truly love our neighbors as ourselves, according to the second great commandment, if, so far as is in our power, we persuade them to a similar love of God. We love God, therefore, for what He is in Himself, and ourselves and our neighbors for His sake."[3] "Why, then," he says, "are our desires scattered over many things, and why, through fear of not praying as we ought, do we ask what we shall pray for, and not rather say with the Psalmist: 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life?'"

In his short treatise *On the Catechizing of the Unlearned*[4] he lays down this rule: "In all things indeed not only ought we ourselves to look to the end of the commandment, *which is charity* from a pure heart, and a good conscience, and an unfeigned faith to which to *refer all things* which we speak, but to this we must turn and thitherward direct the gaze of him also whom we are instructing by our words."

In his frequent attacks upon the schismatics in Africa his great complaint is that by their schism they are violating the law of charity. "What sort *of brotherly love*," he says, "is that which hath appeared in these persons? *i. e.*, the Donatists. While they accuse the Africans, they have deserted the whole world!

[2] II Cor. 5 : 14. [3] Letter 130, § 14. [4] § 6.

What, were there no saints in the whole world? Or was it possible they should be condemned by you unheard? But oh! if *ye loved* your brethren, there would be no occasion of stumbling in you."[5]

But a clearer idea will be gathered of the importance the Saint attached to the virtue of charity if I give a brief analysis of one of his discourses. The one I have selected is the Seventh Homily on the First Epistle of St. John; all the ten homilies on this Epistle speak of charity, and in some editions these homilies are called "On the Epistle of St. John regarding Charity."

In the short introduction to the homilies, giving the reason why he has interrupted his discourses on the Gospel of St. John, he says that during the feast of Easter he will take up a subject which he may be able to finish in seven or eight days, and the Epistle of St. John seems most appropriate "for in this Epistle, which is very sweet to all who have a healthy appetite of the heart to relish the Bread of God, and very meet to be had in remembrance in God's Holy Church, *charity is above all commended.* He has spoken many words, and nearly all are *about charity.*" Thus he takes this Epistle up to expound, because it speaks of his favorite subject, and he adds "where charity is, there is peace; and where humility, there is charity."[6]

The Seventh Homily is based upon the words of the First Epistle of St. John 4: 4–12, and is divided into eleven paragraphs.

In the first place he compares our life here to the wanderings for forty years of the children of Israel in the desert of Sinai, and he says they were kept in the desert because they were in training, not because they were forsaken. Their way was God's bidding. So it is with us; "by temporal labors we are exercised, and by temptations of this present life we are trained." "But if ye would not die of thirst in this wilderness, drink charity. It is the fountain which God has been pleased to place here, that we faint not in the way; and we shall more abundantly drink thereof, when we come to our own land."

In the second paragraph he says that everyone who violates charity denies Jesus Christ to have come in the flesh, and this is to be anti-Christ; for he says it was charity which caused God the

[5] First Hom. on First Epistle of St. John, § 12.

[6] Introduction to First Epistle of St. John.

Son to become man and lay down His life for His friends; "he therefore who violates charity, let him say what he will with his tongue, his life denies that Christ is come in the flesh." Thus the Saint lays it down that to violate charity is to be in opposition to Jesus Christ and so practically to deny Him; as a consequence anyone who habitually violates charity is practically anti-Christ.

He then asks the question, Who are of the world? and he replies anti-Christs are of the world, for worldly people violate charity, and to violate charity is to be anti-Christ. For Christ says: "If you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences."[7] "Now hear men that speak of the world. Wilt thou not avenge thyself? Wilt thou let him say that he has done this to thee? Nay, let him feel that he has to do with a man." None says such things but those that love the world, "and to love the world and neglect charity is to deny that Jesus came in the flesh." He further proves this point by the example of our Lord, who, hanging on the Cross prayed for His murderers, "Father, forgive them, for they know not what they do."

But we are of God, and that only inasmuch as we have charity, for God is charity, and to violate charity is to sin against God. Let no one therefore say, he sins against man when he refuses to love his brother, for to sin against charity is to sin against God, for charity is God. The Saint converts the words of St. John: "Now if thou dare," he says, "go against God, and refuse to love thy brother."

He next proceeds to prove the importance of charity by the blessing it bestows on them that possess it. All who love not God and have not charity are anti-Christs. "To have Baptism is possible even for a bad man; to have prophecy is possible even for a bad man . . .; to receive the Sacrament of the Body and Blood of the Lord is possible even for a bad man . . .; to have the name of Christ, *i. e.*, to be called a Christian, is possible even for a bad man. . . . But to have charity and to be a bad man is not possible."

The excellence of charity is furthermore shown in this, that it was charity that made God the Son become man, it was charity

[7] St. Matt. 6: 14, 15.

that made God the Father send His Only-Begotten Son into the world. Behold! moreover, the Father delivered up Christ; and God the Son delivered up Himself, and Judas delivered up our Lord; but what is it that distinguishes the Father delivering up the Son, the Son delivering up Himself, and Judas the disciple delivering up his Master? This only, that the Father and the Son did it in love, but Judas did this in treacherous betrayal. Ye see that not what the man does is the thing to be considered, but with what mind and will he does it. . . . Such is the force of charity."

And not only when the act is the same, does charity change its value, but even when the acts are different. A father may chastise a child out of love, and another may caress a child to entice it away; who would not choose the caress, and decline the blows? But if it is charity that chastises, and iniquity that caresses, who would not rather choose the former, and reject the latter? If thou mark the persons, it is charity that beats, iniquity that caresses. Thus you see that deeds of men are only disarmed by the root of charity. "Once for all, then, a short precept is given thee: *Love and do what thou wilt;* whether thou hold thy peace, of love hold thy peace; whether thou cry out, of love cry out; whether thou correct, of love correct; whether thou spare, of love do thou spare; let the root of love be within, of this root can nothing spring but what is good."

No man hath seen God at any time. Now some people try to imagine God to be extended in all directions; some represent Him to themselves as an old man; none of these things do thou imagine. There is something thou mayst imagine if thou wouldst see God: God is love. When charity is praised you all lift up your heads and acclaim, and as it pleases you when it is praised, so let it please you that you may keep it in your heart. It is a great treasure, there is nothing sweeter; if such it be when it is but spoken of, what must it be when one possesses it? Do not, however, think charity can be preserved by a sort of gentle listlessness; for charity must be fervent to correct. If there be good manners, let them delight thee, if bad, let them be amended. Love not in a man his error, but the man; for the man God made, the error the man himself made. Love that which God made,

love not that which the man himself made. But even if thou be severe at any time, let it be because of love.

In conclusion, the Saint says: "It came into my mind to tell you, that these violators of charity are they that have made the schism." With this word of warning to avoid the schismatics, he concludes this homily.

What he himself preached, that he practised; in fact his preaching was but one of the many ways he exercised the virtue of charity. It seems to have been his custom to preach every day, and, as a consequence, his sermons do not bear the mark of finish and style that we notice in the sermons of St. Leo the Great and St. John Chrysostom, but they are filled with unction: he spoke to the people from his heart, and he dwelt upon the subjects that met the need of his hearers according to the circumstances of the times. These sermons were preëminently practical discourses, no mere vain display of rhetoric, but the outpourings of a man whose mind was stored with knowledge, but whose heart was full of the love of God and his neighbor. His sermons on St. John's Gospel were delivered in continuous succession for nearly the whole of one year, most probably the year A. D. 416. At the feast of Easter, we find him interrupting his sermons on the Gospel to take up a commentary on the First Epistle of St. John.

In reading these discourses one cannot help being struck with the wonderful store of wisdom possessed by this greatest of the Latin Fathers of the Church. His words and sentences do not so much flow out in a continuous stream, but come bubbling up as from a copious spring. The words seem not to be able to express the ideas, but still he talks on until he is convinced that he has made his hearers understand the subject as clearly as he has grasped it. In his treatise, *De Catechizandis Rudibus*, describing his own preaching, he says: "My preaching almost always displeases me. I eagerly long for something better, of which indeed I often have an inward enjoyment in my thoughts before I set about putting them into audible words. Then, when I find that I have not power to utter the thing as it exists in my mind, it grieves me that my tongue is unavailing to do justice to that which is in my heart. What I myself understand, I wish the hearers to understand every whit; and I feel that I am not speak-

ing so as to effect this. The conception lights up the mind with a kind of rapid flash, the utterance is slow, lagging, far unlike the thing it would express; and while the words are yet on their way the conception has already drawn itself into its hidden retreats. Only it did, in its wonderful way, leave some traces of its presence impressed upon the memory, which last through the momentary intervals of time which are spent in the articulation, and for these same traces we make the vocal signs. Now we, being for the most part *ardently* desirous of benefiting the hearers, want to speak just as the conception is at the moment, when for the very straining of the mind we cannot speak at all. Not succeeding, we are pained and feel as if we are laboring in vain, weary and drooping, so this very weariness makes the speech duller and more languid than it was when of itself it brought on the sense of weariness. But, then, for my own part, I often perceive, by the eagerness of those who desire to hear me, that my discourse is not so frigid as it seems to my own feelings, and I do my best not to be wanting in presenting to them what they welcome so kindly."

This is rather a long quotation, but I have given it as these words bring out the zeal of the Saint; he ardently desires to communicate to others the knowledge he possesses, he cares not for eloquence, his one desire is the good of his hearers. Like St. Paul, he has had enough of worldly eloquence and rhetoric and yearns only to influence the minds and hearts of his hearers for their eternal welfare. And so his preaching told on the people, for he tells us in his treatise, *De Doctrina Christiana*, 4, § 53: "He is cheered by the eager attention with which the people listen to him; now by their acclamations evincing that he has cleared up some difficult question to their satisfaction; now in their quickened apprehension, even outrunning his utterance, forestalling the word he would speak, and finishing his sentence for him. Their applause, as it tokens their love of the truth, fills him with delight, not unmixed, however, with alarm for himself. But if the matter be of grave moment, it does not satisfy him to know it is understood; he cannot quit the subject until the tears rise in their eyes."

F. J. CLAYTON, PH.D.

Stone, Staffordshire, England.

Analecta.

EX ACTIS SUMMI PONTIFICIS.

I.

INDULGENTIAM 300 DIERUM BIS IN DIE CONCEDIT.

PIUS PP. X.

AD PERPETUAM REI MEMORIAM.

S. Alphonsus Maria de Ligorio non solum strenuus exstitit defensor Immaculatae Conceptionis B. M. V., sed etiam fuit promotor indefessus cultûs erga Beatissimam Virginem sine labe conceptam, et praesertim promovit inter fideles praxim quotidie recitandi mane et vespere ter Salutationem Angelicam addendo cuique earum hanc invocationem: "*Per tuam immaculatam Conceptionem, o Maria, redde purum corpus meum et sanctam animam meam*"; asserens hujusmodi exercitationem efficacem esse ad castitatem servandam contra diabolicos incursus. Jamvero quinquagesimo imminente anno, ex quo Pius IX, Praedecessor Noster recolendae memoriae, Beatissimam Deiparam ab originali labe immunem declaravit, peropportunum existimavimus laudabilem Alphonsi praxim christiano populo commendare, atque ut inde uberiores fructus percipiantur, caelestes etiam Ecclesiae thesauros, quorum dispensationem Nobis tradidit Altissimus, reserare statuimus. Quamobrem

de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Ejus auctoritate confisi, omnibus et singulis utriusque sexus Christifidelibus, qui corde saltem contriti ter Salutationem Angelicam, addita cuilibet Salutationi supradicta invocatione, sive mane sive vespere devote recitaverint, tam mane quam vespere tercentum dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus: quas poenitentiarum relaxationes etiam animabus Christifidelium, quae Deo in charitate conjunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium Litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam S. Congregationis Indulgentius sacrisque Reliquiis praepositae deferatur, juxta Decretum ab eadem Congregatione sub die XIX Januarii MDCCLVI latum, et a recolendae memoriae Benedicto XIV Praedecessore Nostro die XXVIII ejusdem mensis adprobatum. Datum Romae apud S. Petrum sub annulo Piscatoris, die V Decembris MCMIV, Pontificatus Nostri anno secundo.

L. † S. ALOISIUS *Card.* MACCHI.

Praesentium Litterarum exemplar delatum fuit ad hanc Secretariam S. Congñis Indulgentiis sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex eadem Secretaria, die 6 Decembris 1904.

IOSEPHUS M. *Can.* COSELLI,

L. † S. *Substitutus.*

II.

EPISTOLA ABBATI SOLESMENSI CIRCA GREGORIANOS COMCENTUS.

DILECTO FILIO PAULO DELATTE, O.S.B.

CONGREGATIONIS GALLICAE ANTISTITI, ABBATI SOLESMENSI.

PIUS PP. X.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Ex quo tempore praeclarae vir memoriae Prosper Guéranger, primus decessor tuus, quum sese ad sacrae liturgiae scientiam totum contulisset, vestra studio suo excitavit inflammavitque

studia, nobilitatum nemo ignorat coenobii Solesmensis nomen maxime ob datam solertissime operam redintegrandae in gregorianis concentibus veteri disciplinae. Huiusmodi incoeptum, laboriosum aeque ac frugiferum, vobis urgentibus, non defuere ab Apostolica Sede, nec sane poterant, testimonia laudis. Illud enim plus semel Leo XIII fel. rec., nominatim anno MDCCCCI scriptis ad te litteris probavit; proxime autem mense Februario editos vestris curis rituales de cantu libros sacrum consilium Ritibus praepositum et ratos habuit et late iam usu receptos libenter agnovit. Nos vero, qui mature officii Nostri duxerimus esse hoc aggredi ex auctoritate opus, id est gregorianos modos ad rationem restituere antiquitus traditam, permagni vestros in hoc genere labores facere, saepe alias professi, novissime ostendimus. Namque in solemnibus caeremoniis, quibus ad magni Gregorii cineres saecularem eius natalem celebravimus, quum vellemus instaurandi cantus gregoriani tamquam consecrare initia, ipsos Solesmenses concentus adhiberi ad exemplum iussimus. Nunc autem peculiaris Nobis est causa cur, praeter hanc tantam in vobis sollertiam, deditissimum Romano Pontifici animum dilaudemus. Etenim cogitantibus Nobis Vaticanam decernere liturgicorum concentuum editionem, quae auspiciis adornata Nostris ubique usurpanda foret ac vestram in hoc propositum navitatem advocantibus, periucundae a te, dilecte fili, allatae sunt mense Martio litterae, quae vos non modo promptos paratosque nuntiarent esse ad elaborandum in re, qua cuperemus, sed, eiusdem rei gratia velle admodum vulgatos iam vestrarum vigiliarum fructus Nobis concedere. Facile enimvero est intelligere, quanto vobis steterit, istud amoris et obsequii praebere specimen, quamque gratum propterea Nobis acciderit. Itaque, quo meritam pro singulari beneficio referremus gratiam, quum subinde authenticam, quam dicimus, editionem delectis viris curandam *motu proprio* commisimus, simul Congregationis istius, cui praesides, potissimeque familiae Solesmensis has voluimus esse partes, universam quae extet, veterum de hac re monumentorum segetem more institutoque suo explorare, indeque elaboratam digestamque editionis huius materiam ministrare iis, quas designavimus, probandam. De quo mandato vobis munere, operoso quidem sed perhonorifico, tametsi iam acceperas, libenter Nos ipsi te facimus, dilecte fili, certiorem, adquem cura summa,

ut illud sodales exequantur tui, pertinet. Novimus quantopere Apostolicam Sedem Ecclesiamque diligas, divini cultus decori studeas, sanctae monasticae vitae instituta custodias. Harum porro exercitatio virtutum, sicut dedit vobis usque adhuc, ita dabit de reliquo felicem doctorum laborum exitum: siquidem non inepte cadit in vos alumnos quod de patre legifero Gregorius praedicavit: *nullo modo aliter docere potuit quam vixit.* Caeterum vobis, ad rem perficiendam concreditam, confidimus fore ut opportuna abunde suppetant studiorum adiumenta, maximeque vetustos codices conquirentibus ne quid obstet: non defutura, quod caput est, divina quae enixe precamur auxilia, certum habemus. Quorum auspicem itemque benevolentiae Nostrae singularis testem tibi, dilecte fili, tuisque sodalibus Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die XXII Maii, festo Pentecostes, an. MDCCCCIV, Pontificatus Nostri anno primo.

PIUS PP. X.

E S. R. UNIV. INQUISITIONE.

CIRCA CULTUM B. M. V. MATRIS MISERICORDIAE VULGO "DE PELLEVOISIN." EX APPROBATIONE SCAPULARIS ET CONFRATERNITATIS, NULLA SEQUITUR APPROBATIO APPARITIONUM, REVELATIONUM, ETC.

Ill.me ac Rev.me Domine.

In Congregatione Generali S. O. habita fer. IV die 31 Augusti p. p., expensis omnibus quae ad supremum hoc Tribunal delata sunt circa cultum B. M. V. vulgo "de Pellevoisin," E.mi DD. Cardinales una mecum Inquisitores Generales decreverunt:

Quamvis devotio Scapularis SS.mi Cordis Iesu et adscriptio inter sodales piae confraternitatis in loco vulgo "Pellevoisin" a B. Virgine Matre Misericordiae nuncupatae, probatæ sint: nullam tamen ex dicta adprobatione sive directam sive indirectam adprobationem sequi quarumcumque apparitionum, revelationum, gratiarum curationum aliorumque id genus quae praedicto Scapulari vel piae confraternitati quovis modo referri vellent: eos vero omnes, sive sacerdotes sint, sive non, qui libros vel diarios in vulgus edunt, sedulo curare debere ut adamussim, prout consci-

entia dictat, sequantur normas in Constitutione Apostolica *Officiorum* praefixas; et qui verbo Dei praedicando incumbunt ut servent omnino praescriptiones Concilii Lateranesis V et Tridentini, sess. XXV, circa praedicationem apparitionum et miraculorum; et ecclesiarum demum rectores qui eiusmodi piam confraternitatem in propriis ecclesiis institui, statuasque vel picturas B. Virginis sub praedicto titulo "Matris Misericordiae" dicari satagunt, ut regulis pro Scapulari SS.mi Cordis a sacra Rituum Congregatione statutis sine ulla restrictione in posterum se conforment."

Quae dum cum Amplitudine Tua communico ut eorum plenam executionem cures, fausta quaeque ac felicia Tibi precor a Domino.

Addictissimus in Domino.

S. *Card.* VANNUTELI.

Illustrissimo ac Reverendissimo Domino Archiepiscopo Bituricensi.

Romae, ex aedibus S. O., die 3 Sept. 1904.

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DECLARATUR MONIALES A S. CLARA POST PROFESSIONEM SIMPLICEM, SUB EADEM DISCIPLINA ET DIRECTIONE SUPERIORISSAE VIVERE DEBERE AC SORORES SOLEMNITER PROFESSAE.

Beatissime Pater,

Confessarius ordinarius Clarissarum Cortonae ad pedes S. V. provolutus humiliter exposuit.

Ex antiquo usu Moniales a S. Clara nuncupatae solebant Cortonae, hanc servare norman quoad Novitias. Puellae per annum probatae ad triennalem novitiatum admittebantur, deinde alio anno cum Monialibus Professis commorabantur, et postremo solemnia vota emittebant. Nunc vero, ad mentem Decreti S. Congr. Episcop. et Regul. diei 3 Maii 1902 Novitiae puellae emittere debent vota simplicia, antequam solemnem faciant professionem.

Hinc quaeritur:

Durante triennio votorum simplicium debentne Puellae manere in ambitu et sub disciplina Novitiatus, sicut verae Novitiae, an

vivere in Communitate, sicut aliae Moniales sub exclusiva dependentia Superiorissae Monasterii? Si responsum ad 2^{um} erit negativum, humilis orator expostulat, *quid et quomodo sit agendum?*

Et Deus, etc.

Sacra Congregatio Emorum et Revmorum S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium praeposita exposito dubio respondendum censuit prout respondit:

Ad I. partem *Negative.*

Ad II. partem *Affirmative.*

Romae, 12 Octobris 1904.

A. *Card.* AGLIARDI

P. GIUSTINI, *Secretarius.*

E SACRA CONGREGATIONE RITUUM.

TRIA DUBIA SOLVUNTUR.

Hodiernus R.mus Episcopus Giennensis in Hispania summopere cupiens ut in Ecclesia cathedrali dioeceseos sibi commissae sacrae functiones rite peragantur, a Sacrorum Rituum Congregatione insequentium dubiorum declarationem supplex expostulavit; nimirum:

I. Utrum tolerari possit consuetudo celebrandi unam missam lectam in altari maiori quod est etiam chorale, dum in choro canitur *Prima?*

II. Utrum canonici missam sollemnem celebrantes in Ecclesia cathedrali adhibere licite valeant duo missalia, unum in cornu Epistolae, et aliud in cornu Evangelii?

III. An permittenda sit praeintonatio *Gloria in excelsis* in missis sollemnioribus a duobus cantoribus dum in choro canitur *Kyrie eleison?*

Et Sacra eadem Congregatio, referente subscripto Secretario, auditoque voto Commissionis Liturgicae, rescribendum censuit:

Ad I, II et III. *Negative et serventur Rubricae et Decreta.*

Atque ita rescripsit, die 11 Novembris 1904.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S. † D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

CONCEDITUR INDULGENTIA 300 DIERUM RECITANTIBUS SEQUENTEM PRECEM IN HONOREM S. PAULI A CRUCE.

Oratio.

O gloriose S. Paule a Cruce! tu qui Iesu Christi passionem meditando tam excelsum sanctitatis gradum in terra ac felicitatis in caelo attigisti, illamque praedicando efficacius remedium pro omnibus eius malis mundo iterum obtulisti; fac nos eam semper in cordibus nostris insculptam habeamus, ut eosdem fructus in tempore atque in aeternitate recolere possimus. Amen.

Devote recitantibus hanc precem cum orationibus *Pater*, *Ave*, et *Gloria* conceditur semel in die Indulgentia 300 dierum.

Die 26 Martii anni 1904.

PIUS PP. X.

Praesentis concessionis authenticum exemplar exhibitum fuit huic S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex Secretaria eiusdem S. C., die 17 Septembris 1904.

L. ✝ S. IOSEPHUS M. *Can.* COSELLI, *Substitutus.*

EX DELEGATIONE APOSTOLICA.

DE DENARIO S. PETRI COLLIGENDO.

Your Lordship:

His Holiness, Pius X, has charged me with the agreeable duty of conveying to you, and through you to your clergy and people, his sincerest thanks for the offerings sent to him as Peter's Pence, either through this Apostolic Delegation or otherwise, during the past year, 1904. At the same time the Holy Father imparts a special blessing to all those who have contributed.

I gladly perform this duty by the present letter and beg leave to request you to convey to your clergy and to the faithful committed to your care this grateful acknowledgment on the part of the Supreme Pontiff.

I regret to state that, notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory. The present sad state of some of the most generous nations of Europe and the increased demands on the funds of the Church, are the principal causes of the actual financial situation of the Holy See,—a situation upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practised in every department, he can hardly meet the exigencies of the vast administration of the Church which extends throughout the whole world. Consequently, His Eminence, the Cardinal Secretary of State, requests me to make known to all the Ordinaries of the United States the said financial difficulties, in the hope that by their zeal, those sources of revenue which have heretofore been forthcoming from France and Italy, and of which at present in a very large measure the Holy See is deprived, may be adequately compensated.

There is no doubt that this confidence of the Sovereign Pontiff on the generosity of the American Catholics is well grounded. A nation which, in preference to others, God is blessing with wealth and prosperity, and where, owing to the established principle of religious liberty, the Catholic Church is pursuing her glorious course free and untrammelled, can well afford to supply the deficiency caused by the present abnormal state of the once generous and prosperous nations of the Old World.

Hence, beside the general yearly collection, which is to remain as heretofore, and to be more earnestly encouraged, other means are suggested which may prove here in America as productive as they have been in some countries of Europe.

These new aids may consist in the opening of daily contribution-lists in the leading Catholic newspapers; in the forming of "Peter's Pence Societies," even among the young and the children; in the keeping of "Peter's Pence Boxes" in churches, chapels, seminaries, colleges, academies, parochial schools, and in halls where Catholic societies meet, and in any other pious device which the piety of the faithful may suggest, according to places and circumstances. Consequently the pious work of Peter's Pence might

be divided into three branches, namely: diocesan, if it extends to the whole diocese; parochial, if it be established within the limits of the parish; and collegiate, if it refers to newspapers, periodicals, seminaries, colleges, schools, societies, etc. Each branch should have the approval of the Ordinary, if diocesan; of the Pastor, if parochial, and of the Superior of the institution, if collegiate.

As soon as any of the aforesaid branches is properly established, notice should be sent to this Delegation, and a yearly report is also requested in order that its progress may be known. The moneys collected may be sent either to this Delegation every six months, or to his Eminence, the Cardinal Secretary of State.

To assure success to this holy undertaking, it is of great importance that your clergy and the missionary priests who give missions in your diocese, should be instructed by you to explain to the faithful the true nature and the importance of this pious work—which, I have reason to believe, is not as yet well known in every part of America—and their filial obligation to correspond according to their means.

Knowing well your attachment to the Supreme Pastor of the Church, your appreciation of his exalted position, your knowledge of the need in which he is of being supplied with adequate means in order to carry on successfully and with dignity his divine mission, I feel assured that you will have at heart the best interests of the Holy See, and, as far as is in your power, will see that its administration may not be thwarted by any such difficulties. I feel also confident that the clergy, both secular and regular, will assist you in this sacred cause, and that your earnest appeal to the people will be answered generously.

APOSTOLIC DELEGATE.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTERS:

I. The Sovereign Pontiff grants an Indulgence of three hundred days to be gained twice a day, morning and evening, by those who, adopting the practice strongly advocated by St. Alphonsus Liguori, recite in the morning or evening the "Hail Mary" thrice, adding after each "Hail Mary" the following invocation: "*Per tuam immaculatam Conceptionem, O Maria, redde purum corpus meum et sanctam animam meam.*"

II. Pope Pius X praises the work of the Solesmes Benedictines in behalf of the restoration of Gregorian Chant, and promises Abbot Delatte every assistance in the preparation of the Vatican edition of the liturgical music books.

THE HOLY OFFICE decrees that, although it has approved the devotion of the Scapular of the Sacred Heart of Jesus and the enrolling of names among sodalists of the confraternity (at "Pellevoisin") of the Blessed Virgin, Mother of Mercy, it does not follow that there is any, either direct or indirect, approbation of apparitions, revelations, and the like, which may be ascribed in anywise to the Scapular above-mentioned.

CONGREGATION OF BISHOPS AND REGULARS ordains that during the period of simple vows nuns of St. Clara of Cortona should enjoy the privileges of the regular community so as to be under the exclusive jurisdiction of the Superioress of the Convent, and not under the Mistress of Novices.

SACRED CONGREGATION OF RITES answers *negatively* the three following questions: whether the custom is to be tolerated of

saying a low Mass at a choir altar, whilst Prime is being chanted there; whether canons at high Mass may use two missals, one at the Gospel and the other at the Epistle side of the Altar, in their cathedral churches; whether the *Gloria in excelsis* at high Mass may be intoned by two cantors whilst the *Kyrie eleison* is being sung in the choir.

SACRED CONGREGATION OF INDULGENCES publishes a prayer in honor of St. Paul of the Cross to the recitation of which, followed by one *Pater*, *Ave*, and *Gloria*, the Holy Father has attached an Indulgence of three hundred days, to be gained once a day.

APOSTOLIC DELEGATION at Washington addresses to the Archbishops and Bishops a circular letter containing certain recommendations regarding the collection of Peter's Pence. (There is a "Conference" on the subject in this issue.)

A GOOD PREACHER.

A writer in the current *Katholik* (Mayence) gives the history of an old manuscript collection of homilies in which the preachers took their texts from current proverbs. Among other humorous things we find therein a sketch of the model preacher, based upon the qualities which characterize a good watch-dog. These qualities are resumed in the following hexameter lines:—

Linguit, amat, prodit fures, humilis religatur,
Servat oves, tecta, venatur, noscit amicos,
Nare sagax, vigil, auritus, nomenque suum scit,
Velox, ventri brevi, non pectore, pane cibatur.

These marks of a vigilant dog are applied to the efficient preacher as follows:

Linguit (*lingit*) refers to the action of the dog lapping up carefully morsels of drink and food, especially honey and salt; just as other animals resort to marshes and salt-springs containing the elements that purify the blood and give energy to the body. Thus the preacher will carefully gather into his mind and heart whatever is health-giving in thought or observance, spicing his speech with the salt of wisdom and practical illustration.

Amat indicates fidelity to the shepherd or master, and corresponds to the love of the preacher for his flock, by which he demonstrates his attachment to the Master, Christ. "By this shall all men know that you are My disciples, that you love one another."

Prodit fures—he makes known the thieves.

Humilis religatur—he allows himself humbly to be tied. That is, the preacher does not run wild, but submits himself and his speech to the discipline of correction and the restraint of missionary jurisdiction.

Servat oves—he watches and preserves his sheep from harm.

Tecta—he guards also the house against intruders, and he himself runs not uselessly abroad.

Venatur—as he hunts for the game that his master bids him find; so the priest is bidden to hunt for souls.

Noscit amicos—he knows his master's friends and is not easily deceived in those who approach the flock under pretence of friendship, being in fact disguised wolves.

Nare sagax—he scents the danger, the booty, the master. Thus the preacher is keen to discern the dangers, the necessities, and the benefits that must prompt his attention and preaching to the flock.

Vigil—ever watchful.

Auritus—with his ears open.

Nomenque suum scit—and he knows his name; that is, he does not yield to every call, nor to every necessity, but knows the duties that are portioned out for him.

Velox—not loitering or losing time, but swift and ever on the alert.

Ventri brevi—non pectore—that is to say, a small belly but a large breast, where the big heart has room.

Pane cibatur—hence he is content to be fed with simple food, frugal, not dainty.

DENARIUM SANCTI PETRI.

In another part of this REVIEW we publish a Letter addressed by the Apostolic Delegate to the Archbishops and Bishops, separately, of the United States, in which the necessity of organized efforts to provide the funds required by the Holy See for the regular and becoming administration of the Universal Church is set forth.

It may not be at first sight apparent that there is any great cause for anxiety about the financial support of the Pontifical Household, since it is supposed that the demands of the temporal administration have been largely reduced by the passing of the Papal territory into the civil control of the Piedmontese Government. Furthermore, we read and hear of constant acts of generosity on the part of those who carry gifts to the Holy Father on occasion of pilgrimages and official visits to the shrine of St. Peter. But it must not be forgotten that the extensive system of church-administration necessarily engages the services of an immense number of functionaries, and entails a vast and constant expense which is not lessened by the fact that the Church is a medium of charity as well as a ministry of order and ecclesiastical law. The withdrawal of the Temporal Power with its attendant consequences, in so far as it affects the external government of the Church, has been at the same time a withdrawal of the regular support of the Sovereign Pontiff upon whom devolves the main responsibility of maintaining an orderly administration of ecclesiastical affairs. It has deprived the Holy See not only of those established fiscal and steady resources, to supply which had been the primary reason for the creation and maintenance of the Temporal Power of the Popes, but it has also eliminated the incidental assistance which the Chief Bishop of the Church formerly obtained from various religious foundations in Rome and Italy, whose property and funds the Italian Government forcibly confiscated after the occupation of Rome by the Garibaldian troops.

Anyone who intelligently and without bias studies the origin of the Temporal Power will understand why great rulers, men of sound and high-minded judgment, emperors like Constantine, Pepin, Charlemagne, who established and safeguarded the

Temporal Power in order to guarantee independence to the Popes and the just exercise of the Church's laws, created therewith certain and permanent sources of temporal support without which no orderly administration on earth can be carried on. If there have been abuses of the Temporal Power at any time in its history, these only prove the necessity of strengthening a system of government which is subject to the weakening influences of internal as well as external foes.

That it requires temporal means to operate the greatest and most extensive as well as the most minute system of external administration in the world, such as the ruling of the Universal Church involves, should be plain to everyone.

"The Church is in the world and it has to deal with the world. In fact it is the world's spiritual organization; and while it is militant in its earthly exile, it must submit to the conditions and exigencies of its earthly state. When triumphant in heaven it shall be freed from all the necessities of earth. That spirit of poverty which our Divine Lord commended to His Apostles, is manifested in the Church when her ministers use the wealth which Catholic charity places at their disposal, not in luxury and pomp, or self-aggrandizement, but in furthering the kingdom of God. The Sovereign Pontiff, whose charge is over the whole Christian world, and to whom is also entrusted the Apostleship of the nations that are yet in the darkness of infidelity, must send the message of salvation far and near, and bear the many burdens which the solicitude of all the churches imposes on him. He must treat with the Catholic nations and watch over their spiritual interests by his Legates and his Nuncios. He must in part maintain the great senate of his Cardinals and the numerous body of officials who in their different departments expedite the business of the Universal Church. The duty of watching over the doctrine, the laws, the dicipline, the government, the rites and ceremonies of the Church; the duty of appointing Bishops throughout the world, of answering consultations, of solving doubts, of hearing appeals, of judging ecclesiastical causes both criminal and civil, of correcting, instructing, warning, advising, —all this necessitates a numerous staff of men learned in the sacred sciences, and fit to be consulting theologians of the Vicar of Christ. . . . For the mere maintenance of the Pope himself little more would be needed than for any other Bishop in the Church. It is very probable that, apart from a certain state which he must observe, in

deference to his position and to established usage, his own personal expenditure might be a pattern of Apostolic poverty for us all. If he requires a large income, it is not for himself; it is for our spiritual service that he needs it.''[1]

If, in conjunction with these necessities under which the Sovereign Pontiff lies continually in order to maintain the proper direction of the Church, we reflect upon the actual condition in which the Holy See finds itself with regard to supplying these necessities, we shall readily understand how urgent are the claims which appeal to the Catholic sense of generosity. The income which was formerly derived from the States of the Church has ceased; and though the Italian Government has offered the Pope a guarantee of so-called indemnity, it was well understood on all sides that the Holy See could not accept such an offer. If the successors of Pius IX, who was unjustly despoiled of the pontifical possessions which he held in trust for the Catholics of the whole world, should ever consent to accept this guarantee fund, as the only safety measure against a greater loss, it is doubtful whether the Italian Government would deal more honestly with the Pope of to-day than it did with the Pope of thirty years ago.

Besides the losses of support sustained through the forced annexation of the Papal States, there has been a wholesale confiscation of private ecclesiastical property from which the Papal Household derived established income for its honorable maintenance. It is an almost forgotten fact that the Italian Government, soon after the taking possession of Rome, suppressed numerous religious foundations, the homes of monks and nuns whose faithful and unselfish industry gave the bulk of their honest earnings to the Holy See. M. Combes in France to-day has learned his lesson from the Italy of his younger days, and the statesmen of Sicily and Naples have founded family estates on the revenues of which they deprived the good religious throughout the land.

Thus the Holy See is entirely dependent on the casual offerings of the faithful from Peter Pence, the actual contributions of which are frequently exaggerated by those who are hostile to Catholic interests. It is well, then, that there should be a new impulse given to the organizing of definite sources whence the

[1] Dr. Moriarty "On Peter's Pence," Allocut. to the Clergy.

dignity of the Holy See may be maintained. This can be done if the voluntary charity of the faithful be directed by diocesan and parochial management according to a definitely constituted system which solicits and audits the collections, as the Apostolic Delegate suggests.

SECRET SOCIETIES AMONG CATHOLICS.

There are some misconceptions current among Catholics regarding the nature of the societies whose members pledge themselves to secrecy, when they profess at the same time to be faithful communicants of the Church. It should be understood that the obligation to observe secrecy concerning the deliberations or transactions of a society or corporation, does not constitute a note which renders such a society forbidden, unless the secrecy imposed upon a member is *absolute*, so that it may not be revealed to even those who have a natural or divine right to the loyalty and honest service of their subjects. Thus societies of Catholics who combine for the promotion of some worthy object, might find it advisable to keep secret their deliberations, just as bankers in their financial operations, or officers of the army, observe secrecy, lest those who could injure their common interests or take advantage of their position, might anticipate and frustrate their legitimate plans of promoting their corporate welfare. But this necessity of observing a secret can never extend toward those in proper authority, such as the rulers of religious or civil society, whose object it is to safeguard the interests of their subjects. If the State is to protect its citizens against injustice, it must have the means to discover the perpetrators of such injustice, a means which it would be deprived of by a society that could carry out its purposes of uncontrolled right or wrong, in the dark, or withdraw its members from the responsibility which they owe, as subjects and parts of society, to the law. The same holds good in a more emphatic way with regard to the Church, constituted to direct not only the external acts of religious worship, but also the consciences of its members. Both, the Church and the State, have a prior and a superior right to the exactions of civil and religious responsibility, which no private organization can undo

or override by restraining the just freedom of its members to the possible disadvantage of the civil or religious community.

This applies likewise to the duty of loyalty, which implies obedience to law, and which may never be so constrained within any private circle by absolute pledge of fealty to a private society as to withdraw itself from the obligation of observing the precepts of the authority which safeguards on the one hand the commonwealth, and on the other the moral integrity and conscientious exercise of freedom in the individual.

Hence, no allegiance can be lawful before God which pretends to control the individual so exclusively as to *take from him the right to communicate his thoughts* or to *submit his will to the legitimate authority* of the Church or the State, which protects his interests, temporal and spiritual, on condition that he is willing not only to make manifest the dangers which may threaten the commonwealth from individual malice, or negligence, or imbecility, but also to coöperate, by obedience to the common law, in the defence which authority prescribes against a common danger; and in this freedom he may not be hindered by any private society that demands his allegiance under oath.

The distinction between an oath of secrecy and obedience which is *absolute*, and a pledge of secrecy and obedience which extends *only to those who have no right, or reason to know, or to command*, is not always clearly marked in the mind and conduct of men, especially young men, who become members of organizations wherein such pledges of secrecy and loyalty are customary. And, indeed, there is danger in this confusion of principle, which would lead to a false loyalty, based upon unthinking enthusiasm, especially where a thorough knowledge of religious principles, by which the educated Catholic discriminates between his duty to God and his loyalty to his fellows, is lacking.

Bishop Harkins, of Providence, has well defined this distinction in a recent address to the Knights of Columbus, which contains at the same time a note of friendly warning to the members of the organization, in whose loyalty the Bishop has full confidence. He bids the members keep guard, and rightly to understand their compact of secrecy. "There is great danger," he says, "when total secrecy is imposed. Any society that will not reveal its

secrets to proper authority, when required, is a danger to the State. History proves the truth of this statement." Turning to the subject of absolute submission in advance, and by oath, to the dictates of an unknown superior, in the name of the society, whether for good or for evil, Bishop Harkins says :—

"Another pitfall is blind obedience to those who govern. Authority and its correlative obedience are necessary to society. But no obedience erected against Church and civil authority is permissible. There is a higher law, the moral law, contrary to which no society can claim any authority. It is only societies recognizing the binding force of the moral law that can have the blessing of the Church. Such societies will always have her approval in formal documents. And if the Knights will be faithful to the Church and State, the Church will be ever ready to prosper their order. The Knights have been most faithful heretofore, and there is no reason for believing that they will not continue as in the past. May they increase. May they become, if I may be allowed to use the expression, even greater than the citizens themselves. May they grow outside the State, grow not merely a social organization, but strong and active workers for the Church, so as to give not only joy but also strength to our holy Mother, the Church."

Referring to these words of the Bishop one of the representative Knights at the banquet of the Society pointed to the safeguards which the Order has in its Constitution : there is a clause in the Constitution of the Knights of Columbus by which they are enjoined to reveal to the civil and ecclesiastical authorities the secrets of the Order.

Some one has defined the order of the Knights of Columbus as the "repository of the chivalrous precepts of the past, in the exercise of which lies the exemplification of the Fatherhood of God, and the Brotherhood of man." That definition is not at all a happy one. The Knights need not seek their glory in the revival of precepts of the past, but in an observance of the precepts that are present, those of God, who speaks to His children through the Church and the State. We take it that what the Knights of Columbus aim at is a revival of the *spirit* in which the knights of the ages of chivalry observed and defended those laws that are ever binding and present. It is the spirit of loyalty, of heroic

courage, of chivalrous honor and love of truth, which characterized the Catholic knights of old, and which the true Knights of Columbus will seek to emulate. And the eternal laws are shaped into right application to present circumstances by present precepts of Church and State, which, if obeyed in the spirit of ancient chivalry, prompt actions that bind us to God, through true charity to our fellows.

Thus our Knights take their precepts from the present; but the noble spirit in which they observe these precepts, they take from the past, creating a high-minded consciousness that acts upon enlightened conviction in the manner of the early Christian chevaliers, who were proud of the Cross, even to the shedding of their blood in its defence against the Saracen with his crescent.

LATIN HYMNS IN HONOR OF ST. GERARD MAJELLA.

The recent canonization of the Redemptorist Saint Gerard Majella has called forth a brotherly tribute from Father Francis X. Reuss, of the same Congregation, in the form of a series of Latin hymns, which we print here as of interest to clerical lovers of the sacred muse. Father Reuss is already known in the field of Latin hymnody through his metrical translations of the Italian poems of St. Alphonsus, the last edition of which was published at Rome in 1897, under the title *Carmina Italica S. Alphonsi M. de Ligorio.*

IN HONOREM STI. GERARDI MAJELLA.

I.

Orat Gerardus; sculptilem
Fixis ocellis suspicit,
Inter Mariae brachia,
Jesu Puelli imaginem.

Sexennis orat, litteras
Non doctus ullas, Spiritu
Sed plenus almo, simplices
Qui sponte mentes erudit.

Orans, amare nititur
Dulcem Mariae Filium,
Dulcemque Matrem; copiam
Ut dent amandi, postulat.

Supplex quid innocentia
Non impetrat? Jam brachia
Materna Jesus deserens,
Comes Gerardo jungitur.

Et qui sinebat parvulos
Ad se venire, parvulum
Laetus Gerardum suscipit,
Jussum redire saepius.

Ac pane donat candido,
Quem mox, ministris angelis,
Caelestiore pabulo
Sui beabit corporis.

II.

Orat Gerardus, gratiâ
Annisque jam provectior;
Christum, madentem sanguine
Crucique adactum, suspicit.

"O reddar, inquit, vulnerum,
Jesu, tuorum particeps!
Quo dux praeisti, militem
Da me sequacem tendere."

Effatus haec, amplectitur
Crucem; sibique deligit,
Quos suevit arbor aspera
Fructus acerbos gignere.

Egere gaudet; infima
Laetatur inter munia;
Spretus, triumphat; objicit
Calumniae silentium.

Corpus labore plurimo
Exercet ac jejuniis;
Ictum flagellis, immolat
Deo placentem victimam.

Quin et coronâ spineâ
Cinctus, crucis se brachiis
Immittit, unde pendulam
Christi refert imaginem.

III.

Qui regit nutu Deus universa
Res tibi cunctas voluit, Gerarde,
Subditas: ut jam videare, fando,
Omnia posse.

Voce tu febres abigis; solutos
Tabe pulmones renovas; necique
Subtrahis matres sobolesque, partus
Inter acerbos.

Corrigis verbo vitiata vina;
Horreum ditas vacuum; lagenam
Integras fractam, veteri repletam
Rursus olivo.

Vortices calcas liquidos; in auram
Tolleris, plumâ levior; voraces
Murium turmas, mala vix precatus,
Sternis in agro.

Fidus ut dux sit, Satanam coerces;
Hunc ab obsessis fugitare membris,
Hunc et a pravis animis repente
Cedere cogis.

Limpidum rorem tua de sepulchro
Ossa distillant, redolentque suavi
Ture, quo virtus tua se videtur
Prodere mira.

Imperas orbi, Domino quod orbis
Obsequi gaudes: O et obsequentes
Redde nos tecum famulos, Deique
Semper amantes!

Sint tibi laudes, Pater atque Fili,
Flamen et divum: Deus unus, ex quo
Prodit, ac in quem remeat tributa
Gloria Sanctis.

P. Franc. X. Reuss, SS. Red.

Rome, Italy.

RINGING THE BELL AT "DOMINE, NON SUM DIGNUS."

(Communicated.)

According to the Rubrics the bell should be rung at the *Sanctus* and at the Elevation. Where it is customary to ring it at the *Domine, non sum dignus*, the custom may be maintained, as the Sacred Congregation of Rites has declared. It marks one of the principal parts of the Mass, the Communion, and lets the communicants know when it is time to approach the altar.

In some churches not only is the bell rung before the priest's communion, but is rung again whilst he repeats the words *Domine, non sum dignus*, before the communion of the people, sometimes also *extra missam*. It is difficult to see what good purpose this second ringing serves. It is not likely that the Sacred Congregation would ever tolerate such custom, since it is evidently based on the false notion that the bell is to be rung whenever the words *Domine, non sum dignus* are said. When an altar boy accompanies a priest on sick calls, he will invariably ring the bell if he can find one, as the priest says these words, before giving Communion to the sick. Should we abolish this foolish custom, or let it go on to amuse the altar boys, who would ring the bell like an alarm-clock during the whole of Mass, if they were permitted to do so? De Herdt mentions a custom prevailing in some places of ringing the bell at the *Pater Noster* and at the Offertory (Vol. I, n. 89). I have heard it also rung as the priest is going up the altar steps, before giving Benediction with the Blessed Sacrament.

J. F. S.

ARK-SHAPED TABERNACLES.

(Communicated.)

A writer on "The Tabernacle and its Appurtenances" in a recent number of the REVIEW says: "The form of the tabernacle is optional" (p. 121). It would appear that the most natural form of the repository in which "the True Bread that comes down from heaven" is kept, would be that of the Ark of the Covenant in which the vessel containing the Manna was reserved. In our large churches a receptacle the exact size of the Ark made by the direction of Moses, would not be out of proportion to the size

of the altar. Why should the ark-shape, since it brings so intimately together the figure and its accomplishment, uniting the ceremonial of the Old law with the New, be neglected?

Let me say, also, that *tabernacle* is an unfortunate word. Tabernacle, or temple, is a suitable name for the whole church; the Holy Place is where the people kneel; the Holy of Holies is the part within the sanctuary rails; the "Ark" is rightly the repository on our altars, in which the true Manna is reserved. If the name ark had been used, instead of tabernacle, the ark-shape would probably have been its common form. A flat place on the top would not alter its appearance, and would serve to hold the crucifix or monstrance.

J. F. S.

WASHING PATENS, CHALICES, CIBORIA.

(Communicated.)

These are commonly cleaned with whiting or some similar material, and then polished with chamois, but some invisible particles of this powder remaining on them are apt to leave a stain on these sacred vessels. I think the chief rule for cleansing these vessels should be: use hot water and soap (plenty of hot water), and dry with a towel, as you would glassware.

Whiting, chamois, etc., are to be used, but the last thing should be the hot water.

J. F. S.

FILLING WINE-CRUETS.

(Communicated.)

For a long time I thought that I detected a slight but odd taste on the altar wine, and finally one day spilled the wine-cruet and asked the sacristan to refill it. He took a little copper funnel, put it in the cruet and poured the wine from the bottle through it. Thus I discovered the cause of the strange taste. If funnels are used, they should be made of glass.

J. F. S.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Historical Character of Jesus.—Prof. Ernst von Dobschütz, of Strassburg, has just had his work on *Christian Life in the Primitive Church* translated into English.[1] According to Professor Bartlet's review published in the *Hibbert Journal* the book is "singularly free from one-sidedness and from straining after novel effects, won by running an idea to extremes." "Christianity," the Strassburg Professor tells us, "is the religion in which everything is defined by the historical person of Jesus Christ."—This statement appears to be confirmed by Professor Peake's experience. When he began his lecture at the Central Hall in Manchester on the question, "Did Jesus rise again?" he found it necessary first of all to prove that there was a Jesus to rise. How did Mr. Peake prove this? First, by an appeal to the consistency of Jesus' character and the impossibility of inventing it. Next, by pointing out the originality of Jesus' teaching taken as a whole. Finally, by drawing attention to certain sayings which no one ever would have invented and put in the mouth of an imaginary hero.—Again, Professor Margoliouth, of Oxford, has contributed to the *Expositor*[2] an article entitled "The Historical Character of Jesus of Nazareth." The chief exponent, he tells us, of the ultra-radical view that no such person as Jesus of Nazareth ever existed, is Mr. J. M. Robertson. This writer has expressed his views in a number of works: "Studies in Religious Fallacy,"[3] "Christianity and Mythology,"[4] "A Short History of Christianity,"[5] "Pagan Christs."[6] At present, indeed, the books and their contents are tabooed. But the paradox of one generation is the commonplace of the next. Will Mr. Robertson's tenets be as popular fifty years hence as Strauss' opinion became fifty years

[1] Theological Translation Library, Williams and Norgate: 10*s.* 6*d.*

[2] December, 1904, Pp. 401–412.

[3] 1900. [4] 1900. [5] 1902. [6] 1903.

after their first proposal? Professor Margoliouth believes that an advance beyond Strauss will lead to a retrogressive movement. He points out that Robertson's contention is illogical and unhistorical.

2. Lives of Christ.—Bacuez and Vigouroux have issued the eleventh edition of their clear and handy introduction to the Bible.[7] The third volume of the work deals with the Gospels and gives practically an outline of the life of Christ.—Mr. Herder has published the fourth edition of Father Maas' *Life of Jesus Christ according to the Gospel History*.[8] The text is woven out of the words of the Gospels, forming an English Diatessaron. Copious notes elucidate the principal difficulties of the text.—The reader has heard, no doubt, of Farrar's *Life of Christ*. We are glad to refer him now to a biographical edition of the work, the Very Rev. W. Lefroy having furnished the "Memoir of the Author."[9]—W. P. Schmidt has given us a work containing explanations of the life of Jesus rather than the life itself.[10] The book contains three maps by Furrer and a medical opinion concerning the punishment of the Roman crucifixion. The maps are good, and the medical opinion is bad. It denies the possibility that a crucified person should live on the cross for several hours, that he should be able to speak, and it assigns suffocation as the immediate cause of Christ's death. The explanations fill the greater part of the book. They form a critical treatise concerning the external and internal evidence, and concerning the concepts "Kingdom of God," "Messiah or Son of Man," "Law," and "Judgment." Christ's birth is placed in the year of Rome 753, His death in 783.—The Rev. George S. Cockin has published a book entitled "Some Difficulties in the Life of our Lord,"[11] in which he tries to solve some of the problems of the Gospels. He does solve some of them, but bebetrays his inability to cope with others.—Mr. W. E. Geil, of Pennsylvania, was going to Palestine. He searched for, but could not find, a Life of Christ worth carrying with him. So he wrote

[7] Manuel biblique, ou Cours d'Écriture Sainte. Nouveau Testament, 2d éd. T. iii: Jésus Christ: Les Saints Évangiles. Paris. Roger et Chernoviz.

[8] St. Louis, Mo.; 34–622; with illustrations and maps.

[9] London, 1903, Cassell; 4to, pp. 822; with more than 300 illustrations.

[10] Die Geschichte Jesu erläutert; Tübingen u. Leipzig: Mohr; xii—423.

[11] Elliot Stock: 4*s.* 6*d.*

one, carried it with him, altered and annotated it as he moved from place to place, and on coming home entitled it "The Man of Galilee," and sent it to the publishers.[12]

The literature of the last three years dealing with the life and teaching of Jesus Christ has been surveyed by G. Hollmann in three contributions to the *Theologische Rundschau*,[13] which he entitles *Leben und Lehre Jesu*.—P. Wernle has again written concerning the sources of the life of Jesus.[14] The work is worthless, reflecting merely the author's own views. Jesus is said to manifest in the Fourth Gospel a heartless and icy-cold feeling of enmity.—A. Kalthoff tries to explain the origin of Christianity without the existence of a religious founder.[15]—W. Bousset has published a pamphlet in which he refutes the foregoing theory."[16] He shows that Jewish Messiahism, Greek Philosophy, social relations, mystery-cults, etc., are only secondary factors in the formation of Christianity. The layer of tradition really covers the "granite of historic truth." The whole line of argument is based on the modern principles of Gospel criticism. But the end is not yet. A. Kalthoff has published a rejoinder to Bousset,[17] and we do not suppose that Bousset will allow his opponent the privilege of the last word.—Lecoffre, of Paris, has published two works connected with the life of Christ; the one is the second edition of Batiffol's study on Jesus in the light of history,[18] and the other is Gaffre's refutation of Renan's Life of Christ.[19]—D. S. Gregory, too, writes in an anti-critical spirit concerning certain views of the life of Christ and of the Gospels. His utterances form a series of articles entitled "The International Lessons in their Literary Setting," and published in the *Bible Student*.[20]—Other Lives of Christ have been published by W. Barton,[21] N. K.

[12] Messrs. Marshall Brothers.

[13] VII, 149–171; 197–212; 246–255.

[14] Die Quellen des Lebens Jesu; Halle, 1904, Gebauer-Schwetschke.

[15] Die Entstehung des Christentums; Leipzig, 1904, Diederichs; iv—155.

[16] Was wissen wir von Jesus? Halle, 1904, Gebauer-Schwetschke.

[17] Was wissen wir von Jesus? Schmargendorf, Renaissance.

[18] Jésus et l'histoire; 16mo, pp. 38.

[19] La contrefaçon du Christ; 12mo, xix—266.

[20] New Ser., i, 37–45; 95–101; 157–164; 213–217; 301–305; 385 f.

[21] Jesus of Nazareth. With a chapter on the Christ of Art. Boston, 1903, Pilgrim Press; xxiii—558.

Davis,[22] S. D. M'Connell,[23] H. F. Henderson,[24] F. Jehle,[25] and C. A. Briggs.[26]—Among Jewish writers, M. de Jonge has made the attempt to destroy what he calls the Ecclesiastical Jesus and to reveal the real Jewish Jesus; he endeavors to represent the Ecclesiastical Jesus as a mere caricature of the historical reality.[27]

3. Special Points of the Life of Christ.—J. H. Snowden has published a series of studies on "Scenes and Sayings in the Life of Christ."[28]—Von Oefele compares the horoscope of Christ's conception with the statements found in the Gospels.[29]—W. Webster points out the various meanings of the phrase "The Virgin-Birth of Our Lord."[30] He tells us that the phrase may signify Mary's virginity before, during, and after her parturition; that it may also be restricted to the fact that our Lord was conceived by the Holy Ghost. The author does not advance anything that is new to or unknown by a Catholic reader; in fact, Mr. Webster himself does not understand what is meant by the Immaculate Conception.—T. A. Hoben formerly proved that St. Matthew and St. Luke did not depend on the *Protevangelium Jacobi* in their report of the Virgin-Birth; he also considered the testimony of several *Apocrypha* and of the ante-Nicene Fathers.[31] The same author has now enlarged his study, and published the first instalment of the enlarged form in a separate pamphlet.[32]—The "Doctrinal Significance of a Miraculous Birth" was considered in the *Hibbert Journal*[33] by C. E. Beeby. The writer proceeded on rationalistic principles, and pronounced the Catholic dogma nothing more nor less than Valentinian heresy. A. R. Whately

[22] The Story of the Nazarene. London, 1904, Revell; pp. 428.

[23] Christ. London, 1904, Macmillan; pp. 242.

[24] Eye-Witnesses of Christ, and Other Essays. London, 1904, Stockwell.

[25] Das Schriftzeugnis von Christi Person und Werk. Stuttgart, 1904, Ev. Gesellsch.; pp. 238.

[26] New Light on the Life of Jesus. London, 1904, Clark; pp. 210.

[27] Jeschuah, der klassische jüdische Mann. Zerstörung des kirchlichen, Enthüllung des jüdischen Jesus-Bildes. Berlin, 1904, Schildbergen; pp. 112.

[28] London, 1904, Revell; pp. 372.

[29] Das Horoskop der Empfängnis Christi mit den Evangelien verglichen. *Mitteil. d. Vorderasiat. Gesellsch.*, viii, 6; Berlin, 1903.

[30] *Expository Times*, xv, 331 f.

[31] *The American Journal of Theology*, vi, 473–506.

[32] The Virgin-Birth, i; Chicago, 1904, University of Chicago Press; pp. 85.

[33] II, 125–140.

takes Mr. Beeby to task, and Mr. Beeby has something to say in reply.[34] The Catholic reader may admire the industry of these writers, and wonder at their confusion of ideas.—Other writers concerning the birth of Christ are R. J. Knowling,[35] Soltau,[36] Noesgen,[37] and Leinhard.[38]—A. Resch writes on the Gospel of the Infancy,[39] Nestle on the computation of the day of Christ's birth according to Clement of Alexandria,[40] and J. Nogara on the Magi and the slaughter of the Holy Innocents.[41]

J. Harper has given us a harmony of the reports concerning Christ's temptation as found in the Gospels according to St. Matthew and St. Luke.[42] M. A. Stewart too has written a monograph on "The Temptation of Jesus.[43] M. Schuchard has translated into German R. Ch. Trench's study on Matt. 4: 1–11, *i.e.*, on Christ's temptation as set forth in the First Gospel.[44] Finally, H. Willrich finds in Matt. 4: 8 f. the variant of an ancient Persian legend.[45] K. F. A. Lincke writes on Jesus in Capharnum, representing the activity of the Master in that city as the beginning of Christianity.[46] A. Wünsche has written a study on Christ's conflict with the Pharisees, and has published the same in the *Vierteljahrsschrift für Bibelkunde*.[47] The conflict originated in the fact that the disciples plucked ears of corn on a Sabbath-day. The author considers the question in the light of the Jerusalem and the Babylonian Talmud. The account of the incident as found in the First Gospel agrees most faithfully with the Rabbinic formulas.—The Transfiguration has of late been the subject of several investiga-

[34] *Hibbert Journal*, ii, 380–383; 592–596.

[35] Our Lord's Virgin-Birth and the Criticism of To-Day. London, 1904, S. P. C. K.; pp. 96.

[36] Die Geburtsgeschichte Jesu Christi; Studierstube, i, 56-61.

[37] Zur Geburtsgeschichte Jesu Christi in Lukas 1 u. 2; Studierstube, i, 121–126; 162–170.

[38] Die Geburtsgeschichte Jesu Christi; Studierstube, i, 256–258.

[39] Das Kindheitsevangelium. Studierstube, i, 442–444.

[40] *Zeitschr. f. neut. Wissensch.*, iv, 349.

[41] *Scuola Catt.*, 1904, Jan.

[42] *Bible Student*, New Ser., i, 253 f.

[43] New York, 1904, Revell; pp. 230.

[44] Bremen, 1904, Traktathaus; pp. 63.

[45] Zur Versuchung Jesu; *Zeitschr. f. neut. Wissensch.*, iv, 349 ff.

[46] Jesus in Kapernaum. Tübingen, 1904, Mohr; pp. 44.

[47] i, 281–306.

tions. R. Holmes considers "The Purpose of the Transfiguration;"[48] he believes that by means of it Jesus taught the disciples his relation to the world. A. T. Fryer too writes on the same subject;[49] he finds in the presence of Moses and Elias at the Transfiguration a revelation of Christ's priestly and prophetic character. G. St. Rowe emphasizes the phrase "after six days," and finds in the mystery itself a partial fulfilment of the promise immediately preceding it;[50] that "there are some standing here that shall not taste death, till they see the Kingdom of God."[51]—E. Schwartz contributes to the *Zeitschrift für Neutestamentliche Wissenschaft*[52] a study on the cursed fig-tree. He twists and turns Mark 11: 12 ff.; 20: 21, and 13: 28 f., as well as the parallel passages sufficiently to change the incident related in the Gospels into a Jewish legend.

Needless to say that the Passion of Christ and the incidents connected with it have been the subject of more numerous investigations than either His childhood or His public life. Batiffol briefly reviews the opinions of recent critics as to the character of the Eucharist.[53] He rejects Spitta's eschatological explanation of the synoptic account; he refutes Weizsäcker's and Jülicher's parabolic explanation of the same; he points out the unsatisfactory character of Holtzmann's idea that the new covenant is sealed by the shedding of blood; Hoffmann's views are considered by Batiffol as a curious specimen of pure unrealism; finally, the author shows the untenableness of Loisy's views concerning John 6. P. Lechler asserts that originally the Eucharistic words of the Last Supper were only an expression of the transitory nature of Christ's body.[54] W. Lochmann has published a pamphlet in which he defends that parabolic character of the Eucharist.[55] The Eucharist is a parable of the Kingdom of God. By eating the bread we take possession of Christ's vicarious Pas-

[48] *Journal of Theological Studies*, iv, 543-547.
[49] *Ibid.*, v. 214-217.
[50] Cf. Lk., ix, 27 f.
[51] *Expository Times*, xv, 336.
[52] v 80-84.
[53] *Revue biblique*, xii, 492-528.
[54] *Zeitschrift f. wissensch. Theologie*, xlvi, 481-486.
[55] *Sakrament u. Parabel;* Halle, 1904, Strien, iv—128.

sion; the drinking of the chalice makes us sharers in the fruit of the covenant, *i.e.*, in the remission of sin as merited by the Blood of Christ. We need not point out the forced meaning of the sacred text in Lochmann's shadowy theory. Here we may also mention E. A. Abbott's "Paradosis,"[56] and W. Kirchbach's article entitled *Die Abendmahlworte Jesu*.[57]—D. Panel has written a critical study on the preliminaries of Christ's Passion, *i.e.*, on the enemies' plot, on the Last Supper, and the Agony.[58] Mr. Liese has contributed to the *Kath. Seels.*[59] two articles on the Passion of Jesus Christ.—The trial of Jesus has been the subject of several learned investigations. C. Chauvin, *e.g.*, and G. Rosadi have written whole monographs on the subject.[60] H. M. Cheever too has contributed to the *Bibliotheca sacra*[61] an article entitled "The Legal Aspects of the Trial of Christ." Jesus passed through two trials, both official, and both marked by illegalities. Before Caiphas Jesus was charged with blasphemy, before Pilate with a political crime. The latter pronounced Christ innocent, but condemned Him to death against his better knowledge.—The time of Christ's death has proved to be a topic of permanent interest. Kreyher defends against Achelis the view that Jesus died on April 3, A.D. 33.[62] The author has lately defended the same view against Endemann's contention that the death of Christ happened April 7, A.D. 30. The latter, however, defends his chronology,[63] and Th. Beyer points out the untenableness of Kreyher's assumption of an eclipse of the moon.[64] R. Handmann[65] and E. Preuschen[66] agree with Endemann as to April 7, A.D. 30. The former writer considers this date as a fixed point in Christian chronology, and the latter identifies it further with Friday, Nisan

[56] London, 1904, Black; xxiii—215.

[57] *Nord u. Süd*, Jahrg., xxvii, Bd. civ, 216–225.

[58] Lyons, 1904, Paquet; pp. 127.

[59] 1904, 56–62; 147–155.

[60] Le procès de Jesus-Christ; Paris, 1904, Bloud et Cie.—Il processo di Gesù; Firenze, 1904, Sansoni; pp. xvi—440.

[61] lx, 495–509.

[62] *Ev. Kz.*, 1903, 889–894.

[63] *Ibid.*, p. 324.

[64] *Ibid.*, p. 324 f.

[65] Zur Datierung des Todestages Jesu; Natur u. Offenb., 1904, 286–295

[66] Todesjahr u. Todestag Jesu; *Zeitschr. f. neut. Wissensch.*, v, 1–17.

14th. J. K. Fotheringham too may be consulted on "The Date of the Crucifixion."[67]—The dogmatic view of the Crucifixion has been considered by J. Dunlop,[68] H. Cullen,[69] and Ch. G. Shaw.[70]

Finally, the Resurrection of Christ and His last days upon earth have elicited new contributions to our Christological literature. The *Biblical World*,[71] e. g., publishes an article by J. S. Riggs on "The Resurrection of Christ." The *Expositor*[72] contains a contribution by D. Smith on "The Resurrection of our Lord." The author distinguishes the synoptic tradition, the Emmaus narrative, and the Johannean source. He admits contradictions between them, and also an influence of tradition. The *Hibbert Journal*[73] contains a study by H. Henson on "The Resurrection of Jesus Christ," in which the author tries to show that "no such intimate and vital connection exists between the truth of Christianity and the traditional notions of its historical origin" as to render impossible the final harmony between Christian faith and the results of criticism. The harmony must be established, of course, at the expense of what at present are objects of faith.—A. Carr writes about the "Authorship of the Emmaus Incident;"[74] he identifies the unnamed disciple with St. Luke, who, we are told, received on that occasion his Gospel from the Lord Himself. A. Hilgenfeld, too, has a study on "Emmaus" in the pages of the *Zeitschr. f. wissensch. Theologie*.[75] The author considers the value of the reading of Codex D οὐλαμμαοῦς, the name of an ancient fortress.—Th. Zahn refutes the view that there was a Galilee in or near Jerusalem as some commentators of the Resurrection account have assumed.[76] The author weighs all the evidence advanced by his opponents, including the testimony of the *Acta Pilati*, of Tertullian, Juvencus, Lactantius, and Chrysostom.

We had intended to add the literature concerning the person, the words, and the deeds of Jesus Christ. The limits of the present paper do not permit us such a liberal indulgence.

[67] *Jour. of Philol.*, xxix, 100–118.
[68] The Death of Christ; *Expository Times*, xiv, 518–520.
[69] Apostolic View of the Death of Christ; *Bible Student*, viii, 227–236.
[70] Current Interest in the Crucifixion; *Biblical World*, xxii, 180–194.
[71] xxiii, 249–255.
[72] viii, 344–360.
[73] ii, 476–493.
[74] *Expositor*, ix, 121–128.
[75] xlvii, 272–275.
[76] *Neue kirchliche Zeitschr.*, xiv, 770–808.

Criticisms and Notes.

A MANUAL OF MYSTICAL THEOLOGY; or, The Extraordinary Grace of the Supernatural Life Explained. By the Rev. Arthur Devine, Passionist, author of "Convent Life," "A Manual of Ascetical Theology," etc. London: R. & T. Washbourne; New York, Cincinnati, and Chicago: Benziger Brothers. 1903. Pp. 664.

THE SPIRITUAL CONFLICT AND CONQUEST. By Dom J. Castaniza, O.S.B. Edited with Preface and Notes by the Very Rev. Jerome Vaughan, O.S.B. Reprinted from the old English translation of 1652. Third Edition. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago; Benziger Brothers. 1903. Pp. 510.

PROGRESS IN PRAYER. Translated, from "Instructions Spirituelles" par le R. P. Caussade, S.J., by L. V. Sheehan. Adapted and edited with an Introduction by Joseph McSorley, C.S.P. St. Louis, Mo.: B. Herder. 1904. Pp. 178.

THE SOUL'S ORBIT or "Man's Journey to God." Compiled with additions by M. D. Petre, author of "Where Saints Have Trod," etc. London, New York, and Bombay: Longmans, Green & Co. 1904. Pp. 204.

The proverbial variability of tastes should receive due recognition in the adaptation of books to the spiritual life as in all things else. Some souls relish no food so much as that which the New Testament, the writings of St. John especially, or the Sapiential Books of the ancient Covenant, supply. To others the overflow of St. Augustine's great heart in his *Confessions* most strongly appeals. Others find the *Imitation* the book of books, while many feel more deeply the sweetness and unction of the gentle Saint of Sales. Others again thrive on nothing else so well as the *Summa* of St. Thomas Aquinas, and to those who have not the key to the language and thought of that masterful science of the soul's life, the meditations of Bishop Bellord on *Christian Dogma* adapted therefrom have proved most helpful. Still others prefer to have their spiritual nutriment served in a form that makes provision for the æsthetic sense, and to them the beautiful writings of Faber are a joy forever; nor are they few in number to whom the subtler, profounder, and surely no less graceful books of Father Tyrrell are felt to be what their spiritual craving most requires.

Vain and short-sighted, therefore, are those guides who would send all souls to any one table of spiritual nourishment, even though it be to that whereon is set the strong food of heaven's bread, the table of the Law itself. He who made the variant tastes has provided the varying food in due correspondence.

It may well be then that a natural if not a higher selective tendency will meet its proportioned object in the several books here under notice. The first of them is, as its title suggests, a science of the higher life, an exposition of the principles whereon the union of the soul with God is based, and wherewith it is permeated. A work primarily intended for the use of the clergy in the guidance of souls along mystical ways, it is full of instruction valuable for every thoughtful Christian. For if, as St. Francis of Sales says, mystical theology (in its subjective meaning) is simply the love of God, every normal person should be in some sense a mystic and interested therefore in knowing the nature, principles, means, ways, signs, effects, in a word the science of what should be his habitual attitude of mind and will and heart.

True it is that the mystical life is strictly the unitive plane of perfection lying on a level higher than that whereon the ordinary Christian is supposed or required to walk. Nevertheless, apart from there being no break in the continuity of the spiritual life, so that one may not elect to move on lower ways unconnected with those beyond, a description of the higher ranges can hardly fail to stimulate and encourage even those who are still toiling far below. Such a description will be found in Fr. Devine's *Manual.* The work is drawn largely from the masters of the spiritual life, notably St. John of the Cross, and St. Teresa, Benedict XIV, Scaramelli, Schram, Fathers Baker and Ribet,—sources that guarantee the purity of doctrine in a subject so extremely delicate. The author brings together a wealth of solid truths, arranged in clear systematic form, the order being based on Fr. Voss' Compendium of Scaramelli's *Mystical Directory.* The mode of presentation is didactic, the style clear, simple, unadorned. Some knowledge of scholastic terminology will be helpful if not necessary to its perfect understanding, as the use, for instance, of the Latin term "species" for the intellectual reaction on the objective impression will indicate.

Passing from this systematic study of the higher life to the more discursive presentation contained in the *Spiritual Conflict and Conquest,*

the reader is conscious of a distinct appeal to the affective side of his nature. Action rather than instruction, heat more than light is here the author's aim. The *Spiritual Conflict* is often accredited to the devout Theatine Lorenzo Scupoli; but, as Father Vaughan shows in the sympathetic and scholarly preface to the present edition, the burden of evidence extrinsic and intrinsic assigns the authorship to D. Juan de Castaniza, the learned Spanish Benedictine of the sixteenth century. No book outside the Bible, and perhaps the *Imitation of Christ*, has had so potent an influence in converting, illuminating, and uplifting souls to divine union as the *Spiritual Conflict*. St. Francis de Sales carried it with him continually for eighteen years and never allowed a day to pass without reading some portion of it. Its cardinal principle is that union with God is effected on the side of the will rather than that of the intellect, while the spirit which breathes through its every part is that of love and humility. An English translation of the book was made about three centuries ago. The present attractive and modernized form appeared first in 1874, and is now reissued with some emendations and additions.

Père Caussade is known to English readers through his little book *Abandonment*. The solidity and unction manifest throughout that favorite guide to interior peace are equally characteristic of *Progress in Prayer*, which is now given a wider circulation in an excellent translation. Father McSorley's scholarly introduction contains a résumé of the history and philosophy of the treatise. Many souls remain on a lower plane of union with God through a mistaken judgment of the inaccessibility to them of anything higher; wrongly deeming it that contemplative prayer is reserved for heroic holiness. It is the singular merit of Père Caussade's treatise that it dispels this error by the practical exhibition of a method which, if faithfully followed, will, under the leading of divine grace, draw the soul to an habitual union with God.

Whatever may be said, and it is much, in favor of the older spiritual books, amongst which the foregoing hold an honored place, something, and perhaps not less, should be accorded to that temper of so many minds of to-day to which those books do not appeal, and whose religious sense is quickened and comforted only by spiritual doctrine that is presented in a more modern form and style. A book answering to this demand is *The Soul's Orbit*. The truths it conveys are of course not

different in substance from those which make the burden of every treatise on the spiritual life,—the goal of man, the way, the return. But these familiar ideas are remolded, reset, retouched. They are brought home to the reader's mind with force yet delicacy, with a literary refinement that takes nothing from their robustness, yet secures them a ready ingress to the cultured mind. Some of the thoughts presented have previously appeared originally in THE ECCLESIASTICAL REVIEW [not *Record*, as on p. 12], and the reader who retains their remembrance will be gratified at meeting here many more no less virile, practical, and striking, thoughts that suggest kinship with the writings of Father Tyrrell. The author is impressed with the sense of "a storm that is surely coming," and his aim is "to prepare such a devotional attitude of mind as will be undisturbed by any intellectual cataclysm, to bring warmth to the heart even before light has reached the mind, so that by the burning within him the disciple may recognize his Lord even before his eyes be opened to see Him under His new aspect" (p. 5). Whether this change in the Christian mind be near at hand; whether it is to be accomplished suddenly; or whether, as some think, it is already in gradual progress and the needed adjustments are being spontaneously effected,—it is unsafe to prophesy. At all events thoughts such as the author offers cannot but be helpful in fostering that sense of "piety which is more than doctrine" and which will assist "the devout to stand firm where the learned may be shaken and cast down." Amongst the thoughts, however, which may need modification lest they impede their fellows in this direction, is the one which finds that man's "worship-tendency had to struggle through countless imperfect phases in search of fuller self-consciousness and of an object that would adequately explain it," —that "it was at first a vague feeble attitude that stayed its cravings with all sorts of garbage and poisonous or innutritive matter" (p. 48). Most Catholic theologians will not, it may be confidently asserted, be prepared to admit that the old doctrine that man's worship-tendency was at the very first fully *self-conscious*, needed no search for an *adequately explanatory object*, and was far from being a *vague* and *feeble appetite* having to stay its cravings, etc., requires any special modifications to meet the exigencies of the new thought.

The same might be said of the author's qualification of the text "Christ was tempted in all points *like as we are*," "saving that He did not yield, and so was spared those special temptations that follow upon the violation of conscience" (p. 94). Surely our Lord "was

spared" no less those special temptations that follow fallen nature co-naturally, and which presuppose no violation of conscience, unless such violation is to be referred not to the present but to the original sinner. For the rest, the author's treatment of our Lord's temptation is helpfully suggestive.

THE EDUCATION OF CHRIST. Hill-side Reveries. By W. M. Ramsay, D.C.L., Professor of Humanity in Aberdeen University. London: Hodder & Stoughton. Pp. 12-139.

The freshness bordering on quaintness, the picturesqueness of description that makes theology read like a novel, the virility and vigor at once bracing and stimulating, which one associates with the name of the author of *St. Paul the Traveller and the Roman Citizen*, are not lacking in Professor Ramsay's later work. Although slight in form, *The Education of Christ* should prove a valuable addition to theological literature, bearing on the influence which the earthly surroundings of the Incarnate Life exercised on the purpose and work of Christ in the world. Just as in his earlier work Dr. Ramsay showed from his intimate knowledge of Asia Minor, how much light could be thrown upon obscure passages in the Acts by a careful examination at first hand of the various localities which were the scene of the labors of the Apostle of the Gentiles; so in the present work he places vividly before the reader Nazareth, Jerusalem, the hill-tops of Judæa, the peaceful banks of Jordan, the quiet plains of Galilee, and endeavors to make the "Eternal Christ identical with the Historical Jesus" in the actual setting of His earthly life. He tells us that, through the kindness of the governing body of Aberdeen University, he was enabled, four years ago, to visit the chief places in the Holy Land, and the "Reveries" show that he has made good use of his time. He has the happy knack of making the reader enter into the *arcana* of his own thoughts by painting with a few rapid touches the scenery that so deeply impressed him. Who but an eye-witness could describe the wonderful panorama from Nazareth? "We crossed the summit of the hills that shut in the little town on the south; and immediately what a scene lay before us! Before us lay the great plain of Megiddo, and opposite us from the southern edge of the plain rose the mountain-land of central Palestine. Away to the right we saw Mount Carmel, closing the valley on the west and dividing it from the plain of Sharon. On the left the eastern view was closed and the plain was narrowed by Mount Tabor, Mount Moreh (round whose

slopes lay Nain, Endor, Shunem and Jezreel), and Mount Gilboa. Nowhere, not even from the summit of the Mount of Olives, with Jerusalem before and the Dead Sea behind, has the historian or the philosophic thinker a more inspiring and impressive view than from the brow south of Nazareth."

Surely, we are constrained to say, the writer must himself have drunk in the matchless scenery around Mount Carmel, the Samarian hills, the valley of Megiddo, Mount Tabor, and Mount Gilboa, so reminiscent of Elias and Josiah, Deborah and Barak and Sisera, Absalom and Saul. We miss, however, more than a passing reference to the blue waters of Lake Galilee, a locality whose beauty must have often appealed to the mind of Christ before as well as during His three years' ministry.

But it would give a wholly mistaken idea of the book to consider it merely as a piece of graphic word-painting and vivid description, akin to Farrar's *Life of Christ*. Professor Ramsay's purpose is far otherwise. He attaches high importance to natural surroundings and geographical conditions only in so far as they have an *educative* influence on the mind of Christ no less than on the minds of mankind generally. He is always careful to point out the significance of the scenery which he has glowingly described on moulding the character and limiting the outlook of those to whom it is a fact of daily experience. Thus Nazareth, lying deep in the rounded cup among the hills of southern Galilee, suggests to him by its isolation and seclusion the thought that in "a child naturally inclined toward meditation, this inclination would inevitably be strengthened and confirmed, as he grew up . . in that little hollow amid a featureless and monotonous succession of bare hills." And this gives rise to the further thought that the tendency to cramp, harden, and starve, the responsive mind of such a child for want of suggestion in the scenes around him, was counterbalanced by the religious and poetical associations bound up with the prospect (which we have already referred to) that lies before one after crossing the summit of the hills that shut in the village of Nazareth to the south.

Similarly, the temptation to possess all the kingdoms of the world —one that reveals a breadth and ardor of mind quite foreign to the "dull, insensate nature of the Oriental peasant"—acquires a new meaning when one considers the "effect that seems to have been exercised on (Christ's) mind by the wide prospect from a lofty elevation." Dr. Ramsay is led naturally to the companion thought that

mountains were the scenes of some of the most important events in the Gospel. "It was on a mountain at dawn of day that (Jesus) chose . . . twelve . . . from among His disciples . . . His most characteristic discourse was the sermon on another mountain, beside the Sea of Galilee. The Transfiguration took place on a mountain summit. . . . When He was in Jerusalem, His life was divided between the Mount of Olives and the Temple. . . . It was on a mountain in Galilee that the final instructions were given to the Apostles to 'go into all the world, and make disciples of all the nations.'"

At a later period, Dr. Ramsay insists on the suggestiveness of the view from Mount Olivet in explaining many incidents in the life of Christ, *e.g.*, the discourse on watchfulness, responsibility, readiness to meet the sure and sudden judgment; and he adds—"Equally certain is it that the scenes, through which the annual journeys to and from Jerusalem led Him, were not without effect on His mind."

In the same chapter, the Professor, with considerable acumen, maintains that the unresponsiveness of Ernest Rénan's mind to the interest and historic grandeur of Jerusalem—the reference is to a descriptive passage in the *Vie de Jésus* which shows no keener insight than "the least educated of Cook's tourists"—was "a natural concomitant and symptom of his inability to comprehend the width of outlook and of sympathy that characterized Jesus: accordingly the great French scholar's picture of that *âme tendre et délicate du Nord* remains a sentimental fancy and never approaches historical reality . . . The Jesus whom Rénan pictured to himself and set before his readers had a positive dislike for that "city of pedantry, acrimony, quarrels, and littleness of mind," set in its parched and dreary landscape; "but the Jesus of history and reality could not look at it or think of it without an outbreak of love and despair."

This criticism is doubly valuable considering its source. For Dr. Ramsay tells us in an interesting autobiographical digression, that he can look back on the reading of the *Vie de Jésus* as "one of the great pleasures of (his) youth," and we fear that in some respects he does not far differ now in his views of Christ's Divinity from "that brilliant writer" to whom he expresses his gratitude "for stimulation of intellect and new thoughts." We welcome indeed many beautiful and true thoughts, especially in the chapters on "The Divine in the World" and on "The Historical Jesus the Eternal Christ;" but we cannot help thinking that in many parts of his book the author has sadly in-

adequate conceptions of the extent of the divine knowledge possessed by the Man-God from the moment of His Incarnation. Such phrases as these grate harshly on the ears of those who can say, in the majestic language of St. Leo's tome:[1] "He who remaining in the form of God was made man in the form a servant, each nature preserving without imperfection its own properties; and just as the form of God does not take away from the form of a servant, so the latter does not diminish the form of God." "How far was that young Jew trained to appreciate the inspiration of that wonderful scene?" "Jesus had begun His life ignorant of His nature and His destiny, an unthinking infant. . . ." "He had gradually attained, in thirty years of education, in work and in thought, to a clear conception of His mission." It is of course true that o ur Lord increased in "wisdom" as well as "in age" (St. Luke 2 : 52); but that fact of His true humanity must not lead us to ignore the complementary truth of His real Godhead. If Professor Ramsay had grasped the Catholic doctrine[2] of the threefold knowledge of the Word made Flesh—*the beatific vision* of the Godhead in which the human soul of Christ was bathed from the first moment of its existence; *infused knowledge* apart from experience (for in Jesus was "hidden all the treasures of wisdom" Col. 3 : 2); and *knowledge gradually acquired* by Him who was at once a *viator*, a wayfarer, and a *comprehensor*, one who has already attained to the fulness of truth,—we make bold to say that he would have rewritten much of his present work,—more particularly the chapters on "Nazareth" and "A Hebrew boy's education."[3]

We must add that his depreciation of the Mother of God (whom he strangely claims to have been deemed "an almost Divine personality" at Ephesus, where a holy place was consecrated to her early in the fifth century), on page 23, is on a par with his faulty conception of the dignity of her Son.

Its theological blemishes prevent us from praising or recommending unreservedly a work that is in other respects admirable, alike for its thoughtfulness, its lucidity, its suggestiveness, and its vigor.

[1] The Fathers of Chalcedon heard in these words the echo of Peter's indefectible faith. Mansi Labbé, *de Conc.*, tom. IV, col. 1235.

[2] *Cf.* De Lugo, S.J., *Disput. Scholast. de Incarn.*, dispp. xviii—xxi.

[3] Prof. Ramsay tells us that this chapter was suggested by his friend Mr. C. G. Turnbull of Philadelphia.

HERALDS OF RÈVOLT. Studies in Modern Literature and Dogma. By William Barry, D.D. London: Hodder & Stoughton. 1904.

The individual Catholic student of art and literature, however broad his sympathies or sensitive his appreciation, must, like the Church from whom he receives his highest ideals, stand for definite principles, amidst the clash of opinions and the bewildering variety of specious views on the True, the Beautiful, and the Good,—the dazzling sight of the "ten thousand banners" that "rise into the air with Orient colors waving." To such Dr. Barry's *Heralds of Revolt*, in the epigraph of which these words are quoted, will be a guide and an encouragement. Others will, of course, dismiss it with remarks, assumed to be axiomatic, on the impossible attitude of the critic who would be dogmatically religious and yet artistic. But no such necessary contradiction exists for those who hold that a true philosophy of life is also a complete one, and bears on art and literature as on every other manifestation of the human spirit.

The book consists of papers reprinted from the *Dublin* and *Quarterly* Reviews. The subjects cover a wide range of English, French, and German literature, and the connecting link is the spirit and purpose of the author. It might be expected that the figures depicted for us would lose some of their roundness in being brought into line, according to an abstract idea; but the author has the novelist's gift of realizing and vivifying his characters. And thus the most varied personalities live afresh for us in his pages. "Hence we pause in front of these pictures, taking them one by one, each for its own sake, subdued by the miracle of a mind which has found unique expression in color, tone, harmony, never again to be repeated" (Preface, p. viii).

The opening chapter, on "The Genius of George Eliot," and that on Heine, are excellent examples amongst others of Dr. Barry's skill and sympathy in literary appreciation. But these qualities are, so to say, incidental; at all events, they are subsidiary to the main purpose. This is, in the words of the preface, to bring the new philosophy and the old religion face to face, and "we pass from considerations which bear chiefly on literature to the first great question, 'What is the meaning of life?'"

There is a certain amount of repetition in the answer, as was perhaps inevitable in expounding the same idea with reference to kindred, though different, subjects, and in essays written at different times. The biographical method is largely used to elucidate the views of the men

of letters under discussion; and the sketches of Pierre Loti, J. A. Symonds, and Friedrich Nietzsche, may perhaps be singled out as instances where this is done with particularly good effect. Pantheism, agnosticism, neo-paganism are discredited, not only in their tendencies, but as well in their actual effects on the lives of typical representatives. But the essays are too various to be summed up in general terms.

To George Eliot her high place in literature is fully conceded; but her tenderness, her humor, her insight into life and character, her vivid reproduction of past and present, her winning and striking qualities surely call all the more of the author's reservations on the mere humanitarianism, especially of her later works.

The study of "John Inglesant" does full justice to the beauties of that "hybrid," which "combines romance with metaphysics, and false with true, in proportions out of the common" (p. 31); and the critic has, of course, easy play with that embodiment of traditional Jesuitism entitled Fr. St. Clare, and the whole gloomy misrepresentation of Catholicism.

Carlyle is drawn in his rugged sincerity, strength, and unconquerable gloom. His new gospel, like that of his master, Goethe, is shown to be but a part of the old, and the eliminations to be due to his Calvinistic training. "If we are to speak of religious teachers, and to be guided by their words, let us never forget that the absolute teaching, as is confessed on all hands, remains that of Christ" (p. 74). "This great and noble spirit did not know Christ. In this way he fell short of the standard of truth, and eclipsed the light of his fellows. He sank to the level of a heathen stoic" (p. 73).

In the fourth essay, we have the pathetic, astonishing, by turns alluring and repellant, figure of Amieh. The strange reality of the metaphysical dreams in which he lived, acting like an opiate, unfitted him for action. He himself anticipates the verdict of the critic, that he has the maximum of culture and the minimum of will and character. He is an "apostle of Nirvana." "As devoid of self-will as the most ascetic Hindu," he passed through "the pilgrimage, so often described, which, beginning with spiritual recollection, ascends to rapturous heights, and ends too commonly in despair and madness" (p. 107). With him it ended in a melancholy pantheism.

The poet Heine "was all impulse, regret, and longing. Life denied him that which he sought, and he could not rise to a philosophy of renunciation" (pp. 140–141). He "came forward as the

poet of freedom, who would acknowledge no standard but his momentary feeling, no tradition except for the ends of art . . . " (p. 145). "A blythe Paganism, instead of Christianity with its Golgotha, was to be his theme" (p. 147). In his early and late poems alike, "all is impulse, indulged or thwarted, still hoping to satisfy itself, if only with the husks of the 'Hegelian swine,' or furious and despairing, when the senses which ministered to it in the heyday of the blood are paralyzed and no longer obey its call" (p. 155). He was "a musical soul, which in better times, or in heroic obedience to the faith it scorned, might have filled its generation with melody, kindled hope, lightened a thousand hearts, and drawn to itself unspeakable love and veneration" (p. 156). But he misunderstood Christianity, and "one thing he has proved to evidence,—that genius without principle acts only as a chaotic force. And a second is, that no mere Hellenism will save the world" (p. 157).

The three chapters on French novelists (The Modern French Novel, French Realism and Decadence, Pierre Loti) are too full of matter to allow of detailed description; but one short quotation will indicate their general drift. The critic finds common features in the varied personalities of these writers. "Negatively, they are not controlled by that reason which discerns the laws of life, morality, and the Divine Presence in the world. Positively, they write under the pressure of passion and instinct" (p. 224). The chapter on Loti, whose place is apart, is one of the most charming appreciations in the book.

The attempted revival of Greek ideals, dealt with in the chapters on Neo-Paganism, and Latter-Day Pagans, is thus summed up: "The intoxication and the awakening, the defiance which modulates into despair, and the despair which would fain lose itself in a never-ending whirl of passion,—these are notes of a significant and widespread movement in our time which has been called the New Paganism" (p. 272).

Neo-Classicism and Neo-Paganism are traced from the hard-working pioneers of the study of antiquity—Hinckelmann, Lessing, Wolff—to their developments in the calm and cheerful Goethe; in the French "artist" Gautier, to whom are applied Pater's words, that the artist "will have gradually sunk his intellectual and spiritual ideas in sensuous form" (p. 280). In Leconte de Lisle they become melancholy and dis-illusionment; the study of beauty of form develops into the opposite extreme of morbid curiosity in Baudelaire; in still later writers the movement results in defiance and blank denial. This

essay contains, in its concluding pages, some striking words on the strides of immorality and infidelity toward substituting themselves for a religious creed in modern France; and distinguishes the different elements in Hellenism, contrasting the spirit of the noblest pagans, whose lives were "the true preparation of the Gospel" (p. 335), with that of the modern Neo-Pagans. Of Symonds and Pater we read: "And yet these two famous Humanists recanted!—the one by casting literature and art from him as inferior to the meanest action, the other by leading his Cyrenian youth along paths of sympathy and self-denial into the communion of saints and martyrs" (p. 342).

The essay on Nietzsche is a powerful exposition of destructive criticism leading to unbelief, unbelief to pessimism, pessimism to the establishment of self-assertion as the only law, the whole mode of thought ending in madness for its author.

The book is not all negative, but furnishes, incidentally, many positive arguments for Christianity. The historical Catholic Church is beautifully described in the chapter on "John Inglesant"; the question of miracles is lucidly treated in that on Carlyle; of "Marius the Epicurean" we are told that in his life-long wanderings "there is not one pearl of price, one element holding of the beautiful, that he is told to cast away on entering the Christian temple" (p. 335).

The conclusion, indicated in the Preface, is that "revolt to the ideals of anarchy is contrasted with obedience to the Master of the Beatitudes" (Preface, p. viii). The Christian ideals are no vague ideals, "but ascertained and ascertainable experience. Life is an art too complex for any rule but one, and that is the Imitation of Christ" (p. 380).

M. R.

AUS HÖRSAAL UND SCHULSTUBE. Gesammelte kleinere Schriften zur Erziehungs- und Unterrichtslehre. Von Dr. Otto Willmann, k. k. Hofrat Universitätsprofessor i. P. Freiburg im Breisgau. Herdersche Verlagshandlung: Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. 328.

Whatever comes from the pen of Professor Willmann is almost sure to be at once solid, scholarly, timely in subject-matter, and elevated in manner. His splendid works on the History of Idealism (*Geschichte des Idealismus*), and Educational Theory (*Didaktik als Bildungslehre*), have taught us to expect as much. Nor does one find proportionately less in the present collection of essays and lectures bearing on education.

The papers brought together may be said to be an extension and an

illustration of the author's larger *System of Didactics* just mentioned. At the same time they are sufficiently akin to constitute a minor system by themselves. The first group treats of educational theory in general, and analyzes amongst other timely subjects the doctrine of Herbart, and the relation of Catholics to the pedagogical tendencies of the present day. It contains likewise a very good analysis of St. Thomas' *Opusculum de Magistro*.

The second series is taken up more with literary features—with form—in education, and discusses with other attractive topics Lessing's *Nathan, the Wise*, Catholic elements in Goethe's *Faust*, the Poetry of Work, and so on. The third collection is concerned with some of the technique of Didactics, and the fourth with the social side of education. It is to be regretted that the author was obliged, through an unwonted discourtesy on the part of the publisher of some of his other pedagogical essays, to omit just those that would have given an historical completeness to the present series. However, as was said above, the collection has sufficient interest and value by itself. The student will be glad to know that the author is preparing another collection which will serve to develop the philosophical bases underlying these essays.

LIFE AND ENERGY. An attempt at a new definition of life; with applications to morals and religion. A revised account of four addresses given at the Polytechnic Institute, Regent Street, London. By Walter Hibbert, F.I.C., A.M.I.E.E., Head of the Physics and Electrical Engineering Department at the Polytechnic Institute. 1904. London, New York, and Bombay: Longmans, Green and Co. Pp. 182.

There is much to draw one to the reading of this little book. To say nothing of its material perfections—handiness, large, clear print, neat arrangement of topics, and the rest,—its very title, the promise it holds out of something fresh on the old yet ever new theme of *Life*, this itself should grip the heart and hold the eye and brain. The spell weakens, however, as one continues to read. The style is felt to be halting and artificial, the thought meagre, and the titular promise of "a new definition of life" is found to be unfulfilled. Were it not for the author's repeated advisement that he has been "working as head of the Physics and Electrical Engineering Department of the Polytechnic for twenty years," one would take the book to be the production of a very young man, such are the marks of naïveness, the sense of impressedness wrought by *magnae nominum umbrae*, and the assuredness with which what is old and commonplace

is declared to be new and original. What then is this "new definition of life?" See:—"Life is not energy, but an unceasing non-factorial directive control of it and its transformation. To this we may add: A living being is one which constantly undergoes energy-changes in every part,—changes both of resolution and association. Receiving energy from without, the living being can neither increase nor diminish it, but is characterized by its ability to direct it into internal forms and outward paths otherwise impossible." The author recognizes that "some opposition must be expected to a new definition of life," and he hopes "to mitigate some of the possible objections" by showing "that men of larger power and of acknowledged competence have reached a somewhat similar position" to his own. Having this definition in his hands the author "was particularly struck by the fact that in the year 1901–1902 the presidents of the three associations for the advancement of science in Britain, in Australia, and in America devoted part of their addresses to this question of life, and used words which indicate that scientific trend is in the direction specified." He then quotes at length some very ordinary remarks from the distinguished presidents, concluding therefrom that "in the utterances of these three leaders of science there is a striking testimony to the effects produced by evidence converging from three directions. When three men, temporarily representative, are independently led to use words indicative of such a degree of approximation as this, it is not necessary to apologize for a contention which includes all three. Probably the coincidence would not have struck an ordinary reader; the methods of presentation are so different. But to the writer it seemed to be most significant and a happy support of the definition he had framed. And this is increased by the fact that Sir Oliver Lodge, in a lecture before the Synthetic Society of London, has since advocated the idea that life is a directive influence over energy."

Was there ever so much ado about a little! "*Life is not* [a purely physical] *energy.*" Of course it is not. But this has been proved a thousand times before. What though the statement is denied by certain writers? Their denial involves a gratuitous assertion of the opposite, which in turn may be met with a gratuitous negation. "*Life is an unceasing non-factorial directive control of energy and its transformations.*" Truly it is, but surely this is not "new." The statement is reiterated in a score of scholastic manuals in which the nature of life is discussed, and appears "new" to the author simply because he is unacquainted with the literature of the subject. The only originality

accreditable to Mr. Hibbert is that of elevating a sequent property of life to the dignity of an essential constituent. Life, as the schoolmen taught, is *spontaneous immanent activity*, and manifests itself in living bodies by *controlling* the physical and chemical activities of matter received into the living mass, and directing them to the upbuilding and preservation of the organism and the reproduction of its species. Biologists have never improved on this Aristotelian conception of life, and their tendency in recent times is to return to it.

Although the reviewer cannot credit the book with containing anything new on the nature of life, he acknowledges with gratitude that he has derived some useful thoughts from the analogies it sets forth between physical and moral and religious life. Its applications of the notion of life (as directive control) to the Divine guidance of the world, to the efficacy of prayer, and to the life of our Lord, are helpfully suggestive, and as such will repay the reader's attention.

PASTORAL VISITATION. By the Rev. H. E. Savage, M.A., Vicar of South Shields, and Hon. Canon of Durham. London, New York, Bombay: Longmans, Green & Co. Pp. ix—182.

Although this volume was published more than a year ago, and does not come from a Catholic source, it has a distinct interest for the average parish priest on account of both what it contains and what it lacks. Pastoral Visitation as a duty, that is to say, house-to-house visitation as an essential part (if not *the* essential part) of a priest's work and the *raison d'être* of his ministry (p. 167), applies of course more to the Anglican than to the Catholic clergy. It may be said, indeed, that in very many parishes even in technically missionary countries like the United States and Great Britain, the necessity of constant systematic visitation is lessened by the recourse of the people to the priest. The altar and the confessional become the true centres of the spiritual life of the parish. This supernatural aspect of the relations between pastor and flocks is lost sight of by the writer of this book. Hence, though we might look for some practical reference to confession, and to the minister about advising and consoling his penitent, in the chapter on the visitation of the sick, seeing that the Anglican Church in its office for that duty distinctly enjoins upon the priest to exhort the sick man to confess any grievous sin that may burden his conscience, and to pronounce over him words of absolution that are an accurate translation of the Catholic sacramental formula, we find that this all important part of pastoral duty is ignored, except for a

passing allusion made up of a quotation. The author, with more assurance than lawful authority, calmly dismisses with a stroke of his pen the "Order for the Visitation of the Sick in the Prayer Book" as "not now suitable for general use," adding that "any attempt to read the office as it stands would in most cases place a stern barrier between the priest and the patient," although he admits that the "general principles on which it is framed, and the outline of procedure which it sets forth, are an invaluable guide in visiting true members of the Church in time of illness." He does not, however, venture to propose a substitute for it, contenting himself with some directions as to suitable Bible-reading, prayers (especially in connection with preparation for Holy Communion), and spiritual exhortations.

The last-named part of the pastor's work is outlined in a highly practical way under the following four heads: The patient must be taught (*a*) that Christ comes readily to the sick. But He cannot help us if we will not let Him do so. He does not force Himself upon us. He asks us to trust Him simply and to the uttermost, and to give up sin for His sake. (*b*) That in sickness He would cleanse and renew our whole life. For this, too, there is need for our acquiescence. We have to admit our selfishness and our sin, and to implore forgiveness. (*c*) That sickness gives us an opportunity for learning the reality of Christ's love and help. This knowledge should better our lives afterwards. If God restores us our health, then will come the test of our repentance and surrender to Him. (*d*) That sickness is by no means a wasted bye-time. Not an hour of it is lost if we thereby draw nearer to the Saviour. Moreover, "patience in suffering is itself as true a service of God as active work, if it is borne for His sake, and offered to Him."

This excellent teaching could have been supplemented by an allusion to the pains of the Redeemer's Passion as an incentive to patient heroism in bearing suffering which, more than aught else, unites the faithful Christian to the great Head of the mystical body—Jesus Christ, "by whose stripes we are healed." And we can hardly follow the author in his statement that it is "*wronging* (*God*) to say that it is 'the Lord's will' that we should suffer, and be tortured with pain."

The same chapter contains some practical advice to a young priest called in suddenly to visit a man who has been cut down without warning in the midst of his vigorous strength. What must he do?

"He begins with a quiet word or two to tell simply of the Christ who ever comes to the suffering . . . adding, on his own part, an expression of manly, straightforward, personal sympathy; then reverently offers a few plain words of simplest prayer, asking our Lord to come as the Healer to bless all that is done for the relief of pain, and to make His own presence clear." Here, too, the Catholic will feel that such well-meant spiritual help (however useful when supplemented by sacramental grace) proves a sorry substitute for the divinely instituted channel through which the healing waters of forgiveness and life flow from the open wounds of Calvary to the sin-sick soul. On the other hand, the rules given to be observed in visiting infectious cases lack nothing in completeness. They run thus:—

1. A light waterproof overcoat with a smooth surface should be worn.
2. The hands should be washed after the visit.
3. And the clothes sprayed with disinfectant.
4. It is wise to keep a special suit of clothes for that duty only.
5. Never go direct from a fever case to any other house.
6. Always work in consonance with the doctor.
7. Except in the case of an epidemic, it is best to set apart certain days for such visits.
8. The priest should visit infectious cases only after he has had a meal.

Of the other chapters, those on the relief of the poor, and visiting in public institutions are the most apposite to the Catholic reader. Mr. Savage has some wise remarks on the advantage of encouraging the rich to visit and help the poor,—a practice encouraged with the best results in London by Cardinal Vaughan who, by the foundation of the "Ladies of Charity" and of the "Catholic Social Union" has enlisted the services of the high-born (of whom the Dowager Duchess of Newcastle and the late sister of the Duke of Norfolk form conspicuous examples), in befriending their poorer brethren, even to the extent of living among them—and of allowing the necessaries of life to be distributed by the laity under the supervision of the priest. The newly ordained Catholic clergy might do worse than take to heart the maxims of never lending money ("if the circumstances seem to demand some immediate relief, . . . let it be a *gift*"), and of only giving it in cases of real emergency, and never to tramps of the "Weary Willie" type.

The difficulties to be met with in visiting public institutions such

as hospitals, the publicity of the ministrations, the danger of friction with the authorities, the strangeness of the work where it has no link with the past or the future,—are clearly set forth and sensibly met. The priest is especially advised to take all possible care not to encourage or foment discontent expressed by the patients, and to discuss any reasonable complaint privately with the responsible staff.

While, as we have said, the early chapter on house-to-house visiting is more adapted for the Anglican minister than for the Catholic priest, it contains some useful hints on the need of definite training in the school of pastoral practice; on how to meet argumentative opponents; on refusal to gossip; on the systematic use of a note-book; on cultivating the affection of the children as a constant bond between the clergyman and their parents; and on the difficulty of finding the men and boys at home. The hand-book suitably concludes with a chapter of a more exclusively spiritual tone on the self-discipline involved in parochial visitation, which necessitates a sacrifice of natural reticence on religious subjects, and an arduous strain on the mental faculties. A careful appointment of time according to a fixed method saves the priest from dissipation of energy, which is too often the source of spiritual lassitude and dryness of soul. The priest's own devotional life is the most powerful factor in parochial work. Earnestness, prayer, and self-discipline are the true secret of successful visitation.

BROTHER AND SISTER. By Jean Charruau, S.J. Translated by S. T. Otten. St. Louis, Mo.: B. Herder. 1905. Pp. 381.

Readers of THE DOLPHIN during the past year are familiar with this beautiful and instructive story, which reads like the leaves of a diary, recording the thoughts and feelings of a noble sister who, orphaned at an early age, becomes the chief guardian of a younger brother. We follow the two, hand in hand, through all the vicissitudes of their young lives, reflecting on the one hand the spirit of a sister's self-sacrifice; on the other, the wanderings of a gifted but wayward nature, until the sorrows that break the heart of the former for heaven, cure that of the other for the manly battle and reparation on earth. It is a book for the old as well as for the young; for priest and teacher as well as for those who need be taught the ways of the soul, and of God's dealings with it.

The story is well written; at the end, there is a bunch of pages of a journal and letters, rescued from the flames, to which a thoughtless serv-

ant was about to consign them. From these, the narrative is actually made up; yet they have an importance of their own, apart from the story, as being suggestive of the inner movements which guided the narrator in the weaving of his story, seemingly drawn from life. We quote the following from the concluding chapter:—

MESNIL, December 15, 1854.

My dear Lucie:—

You have often asked me to speak freely to you and to tell you candidly what particular faults and imperfections I noticed in you. I know that you have an earnest and sincere desire to correct your faults so as to fit yourself for the important duties God has imposed on you. You are really humble, and so I can speak with perfect frankness. And now, after asking our Lord to bless us both, I am going to call your attention to a fault of which you are unconscious, but which will unfit you entirely for the duty of bringing up your children properly. As a wife you are almost perfect, though if you had a different sort of a husband you might not, perhaps, have all the qualities necessary. Charles has a firm, decided disposition, and you have only to be gentle and affectionate with him, and you will always be in accord with one another. But, dearest sister, you are also a mother, and as such you have even heavier obligations to fulfil. You are pious, affectionate, and devoted, never sparing yourself trouble, and indeed in this last respect you are more apt to sin by excess than by falling short; but you are so very indulgent—so weak. You must realize this and try to overcome it. You cannot say, "No,"—you are so afraid of repelling, of opposing, or of humiliating people, and yet there are so many occasions in life when this becomes a duty,—a disagreeable duty no doubt, but still a most plain, necessary duty. This fault with you arises from self-love; from an excessive desire of being liked, of being in sympathy with everyone, and also from that love of ease which dreads and avoids a struggle or the effort entailed by opposition. Your little girls are still too young to have suffered to any great extent by this shortcoming of yours; still the day is not far distant when your lack of energy and decision will be the cause of serious harm. Unless you begin at once to be very severe with yourself on this point, and undertake to correct it in earnest, your girls will grow up to be women of no force of character, weak-minded and utterly incapable of bearing trouble or pain. What sort of a preparation is this for the great duties which await them in after-life! Your boys will take mean advantage of your indulgence, and will be able to do whatever they please with you, by means of an endearing word or a caress. (It is so hard for mothers to steel themselves against such arguments as these!) But do not be deceived. This demonstrative affection is sometimes altogether on the surface, and is very different from real, true filial love, which is inseparable from due respect. Now an indulgent mother never inspires the respect of her children. She very soon loses her influence over them, and before long her authority is no greater than that of a nurse-maid. Her boys are quite beyond her by the time they are thirteen or fourteen, and then there are loud exclamations, pathetic appeals and tearful scenes, which are absolutely devoid of effect.

How much harm you have already done Paul by your want of firmness! I trusted him to you to make a man of him, and you gave way to his every whim. Two days since I heard from a trustworthy source all about his misbehavior during

this first term. O, if I had only known! It was not for this that I parted with him in spite of its almost breaking my heart. It was decided that Paul should go to boarding-school, and yet you kept him with you, and allowed him to be present at all your concerts and evening entertainments,—a mere child like that, who had never known anything outside our quiet home pleasures and the outdoor life of the country here in Anjou! How could he apply himself under such conditions? Was that fulfilling your promise to me?

No; I am not at all pleased. I blame you severely, dear Lucie. My affection for you, which I know you do not doubt, gives me the right to speak in this way. I insist that Paul be placed at once in a boarding-school. If this is not done within the week, I shall go to Lyons myself in order to rescue him from your misguided affection, which is positively dangerous for him. You must not be angry with me, dear, for speaking so harshly. I know your humility, and I am convinced that it is your due to be informed of the plain truth in this matter.

From your sister, who loves you very dearly,

MARGUERITE.

MESNIL, November 1, 1855.

Reverend Father:—

I make haste to tell you of a very special favor which I have received lately. You know that about two months ago I made a great sacrifice in rejecting the proposals of the Saint-Julien family. I laid bare my heart to you at that time, and you will remember that though I conquered in the end, it was not until after a hard struggle against the wishes and representations of those I love, and against the inclination of my own heart. The first result of this victory was inward peace, and yet this peace of mind did not exclude much suffering and many regrets. I was resigned to the will of God, but my act of renunciation was not really generous and enthusiastic. I dwelt often upon the loss of my happiness in this world, and I had almost a sense of injury that God had not seen fit to make His will conform to my desires. I even went so far as to regret—though I strove to banish such unworthy thoughts—nevertheless I did, in spite of myself, regret that, in place of becoming Comtesse de Saint-Julien, I must remain the plain little country-girl that I was. I thought with bitterness of the immense fortune I would have at my disposal, with which to help the poor and unfortunate, and also, I am ashamed to say, of the advantages and enjoyments of every sort which wealth brings in its train, of fine horses and carriages, fine friends, plenty of servants, costly clothes and ornaments, and so on. Yet before I had never wished for this sort of foolishness! Yes, Father, I did harbor regrets of this kind, and even sometimes I went so far as to dwell with complacency upon certain recollections which could only tend to encourage and strengthen my vanity.

I tell you all this with shame and self-contempt, but it will help you to appreciate that, although now I am different, the change is due to the goodness of God, and not to any merit of mine. On the contrary, such unworthy feelings and such pitiable attachment to the vanities of this world should by right have deprived me of favors which our Lord usually reserves for courageous and generous souls.

Now in the last few days, Father, He has enabled me to see these things in quite a different light. Not only do I remain fixed in my resolution, but I now feel that were God to will that I become Comtesse de Saint-Julien, I would have to do myself violence, in order to make my will conform to His.

I know that at the least sign from me Madame de Saint-Julien and her son would come immediately to Mesnil and that it would give them great joy and happiness to hear that I had reconsidered my decision, but even if I were relieved of all responsibility by my brother's death, even if an angel from heaven were to come and tell me that his soul would be saved, I would still adhere to my resolution, for now the love of Jesus Christ crucified draws my heart with such force of attraction that it is impossible for me to love or desire anything outside of Him, and I know that were our Lord to give me my liberty, I would only use it to bind myself to Him by closer and irrevocable ties. What a great grace our Lord has granted me in thus appealing to His crucified love! Thank Him for me in the Holy Sacrifice, for I cannot thank Him except by loving Him more and more. You see, Father, upon what an imperfect and vain creature God has showered His favors. Explain it to me, for it is beyond my comprehension.

MARGUERITE LECLÈRE.

(*Fragments from the Journal.*)

NOVEMBER 15, 1860.

O my God, what torments I am undergoing on Paul's account! The poor boy has abandoned and betrayed his Maker. For a long time I would not believe it, but now I know he leads a wicked life, and is in a state of mortal sin. Whether he has as yet lost his faith, I do not know. O dear Lord, how I am suffering! Beloved Master, what is it that I must still add to my sacrifice? Thou knowest, O Lord, that my tears flow day and night for this dear sinner, and that I have mingled my tears with my blood. Thou knowest that I am ready to die a thousand deaths to bring him back from sin.

DECEMBER 1, 1861.

What has become of Paul? For three months he has not answered one of my letters. In Paris no one knows anything about him. Who will give me back my child? Is he sinking deeper and deeper into the mire of sin? Or is he dead and already condemned by the justice of God? O this terrible uncertainty! Mary, Mother of sinners, have pity on him and on me! I am ready for anything! Ask our Lord not to spare me!

(*To Paul.*)

THE HUTTERIE, December 10, 1861.

I write once more to the general delivery, because I do not know where you are. You have succeeded in hiding yourself from my affection! Do you get my letters? Do you read them? O unhappy boy, if your heart is not steeled against all sense of pity, think of the awful suffering your poor sister is undergoing, and how one word, one line from you would relieve this agony of anxiety! What could I have done for you that I have not done? O Paul, if you could only know the martyrdom I am going through, you would not be deaf to my appeals. If your dog were to come to you bleeding and wounded to seek your help, you would pay attention to him —but me you do not heed!

(*To Charles.*)

PARIS, December 24, 1861.

I have found Paul, and have just telegraphed to relieve your anxiety. As I was coming out of Notre-Dame-des-Victoires he passed by me in a carriage. I ran after him, and he stopped, and took me in with him. Poor boy! If you could see the state of weakness and exhaustion in which I found him! I took him to the Rue du Bac and put him straight to bed. The doctor says he has typhoid fever.

For two hours the poor boy has been out of his head, and he does not know me. I am going to fetch a priest, and I will be on the lookout for the first ray of consciousness.

He is seriously ill, and he may not be left to me for long, and yet in spite of his dangerous condition my heart is full of joy. Before I found him I dreaded the worst. I kept thinking he might already be dead and numbered with the reprobate, whom God no longer knows; but now that I have him with me once more, very ill, it is true, but still alive, it seems to me as though the battle were won. I say to myself that God helped me to find him in a way that was almost miraculous, because He will have mercy on his soul. No! No! He will not strike him now, while he is in my arms, clasped to my heart! My prayers will be a shield to turn aside the Divine wrath. He has given him back to me. He will not tear him away again. O God, if Thy justice demands a heavy chastisement, my body, my soul, my affections are ready! Strike the mother, but spare the child!

Good-bye, dear Charles. I do not know what I am doing or saying. I am wild with joy. Pray for us.

Your sister,

MARGUERITE.

(*Fragments from the Journal.*)

MARCH 14, 1862.

Paul has completely recovered; but, O my God, who will heal his soul? I thank Thee, but my gratitude is nothing to that which I will have when Thou givest me back his soul. It is only his body I have saved from death, and I cannot really rejoice, and I will cry to Thee, O Lord, so long as Thou dost not hear me. I must have . . .

MAY 8, 1862.

Why, O dearest Mother, have fears and unrest succeeded to the deep peace which I experienced at Lourdes during that week? You overwhelmed me with consolations, and I came back full of strength and courage to bear my cross, and now, hardly have I returned when the shadows spread over my soul. I walk in utter darkness. I grope for you, and call upon you, and cry to you, but you do not answer. The waters of tribulation have gone over me. All the powers of hell are leagued against me, and all my friends in heaven and on earth seem to have abandoned me. I feel—and this is the worst affliction of all—as if all that I had done and suffered for my brother's soul were of no value in God's eyes, as if this soul were God's enemy, lost forever. I cannot control my mind any longer. Even my will seems to escape my government so that I do not know whether I will or will not. O Mother, hold out your hand to me!

The thought brings with it no sensible consolation, but still I do not forget that it is by suffering, humiliation and annihilation of all the natural powers that God completes His work and that strength is made perfect in weakness. I know that this trial will only endure for a season and that light will return. But O, the difference between knowing and feeling!

Amoenitates Pastorales.

It is notorious, says a *Christian Commonwealth* correspondent, that extempore preachers of the more florid type fall into mannerisms from which they do not easily extricate themselves. A preacher of this type had acquired a trick of apostrophizing his hearers as "dear London souls" or "dear Manchester souls," according to the place in which he was preaching. In Dublin this rhetorical device was much admired, and "dear Dublin souls" drew tears from many eyes. But when the worthy preacher extended his tour into the south of Ireland, and addressed his appeal to the "dear Cork souls," the effect was less felicitous.

Father N., who, observing that regular attendance at a Lenten Mission had done nothing to reform one of his parishioners, told him so, and asked him the reason of it. "Ah! Father," he replied, "I can manage the faith right enough, but the morals bate me." On another occasion this priest was called upon to marry a man, of whom he knew nothing, to a girl of his congregation. On investigation he found the would-be bridegroom's knowledge of the Catholic faith very limited. "Have you ever been baptized?" he asked. "Well, Father, I can't trust me memory to that." "Are your parents living?" "The mother is." "Let's have her address." This was given, and a telegram despatched to the old lady on the spot, reply paid. The answer came in due course: "Vaccinated, but not baptized."

A friend of the Rev. Dr. P. S. Henson, the popular Chicago preacher, not long ago found the pastor in one of the large department stores. He was leaning up against a supporting pillar in a brown study. "Why, Henson, what in the world are you standing there for?" asked the friend. "Oh," said the parson, as a twinkle came into his eye, "just putting into practice that verse in the Bible: 'All the days of my appointed time will I wait till my *change* come.'"

What sage was it who called proverbs "the wisdom of nations"?

Whoever he was, he should have modified his axiom just a trifle, adding the word "some" before "proverbs"; for every reader knows that as every Jack has his Jill, so every proverb has its contradiction. "A rolling stone gathers no moss;" but, on the other hand, "Home-keeping youths have homely wits."

"One swallow does not make a summer," but just as one has made up his mind to abide by this dictum and distrust small signs, here comes "Straws show which way the wind blows."

However, there was once a wise man named Lavater, who believed in the science of physiognomy, and really thought, poor man, that he could read character by the features and expression of the face. Alas, there are too many beautiful eyes through which look ignoble souls; too many stern Roman noses belonging to weak,

selfish natures; too many lovely Cupid's-bow mouths which hide cold and cruel hearts.

Still, Lavater's maxims were better than his theories. Here are a few of them:

"All affectation is the vain and ridiculous attempt of poverty to appear rich."

"Too much gravity argues a shallow mind."

"Whom mediocrity attracts, taste has abandoned."

"He knows nothing of men who expects to convince a determined party man."

"She neglects her heart who always studies her glass."

"He who wants witnesses in order to be good, has neither virtue nor religion."

"Receive no satisfaction for premeditated impertinence. Forget it, forgive it, but keep him inexorably at a distance who offers it."

A well-known character who was a fervent Catholic and a terrible controversialist, but wholly uneducated, was once arguing with a Protestant, who had as little learning as himself, upon the merits of their respective creeds. The Protestant insisted that his religion was sanctioned by Scripture, whereas there was not one word in the Bible which Catholics could point to recognizing their creed.

"There is," replied the Catholic.

"Where?" asked the other.

"Why, you omadhaun, St. Paul's Epistle to the Romans! Show me his Epistle to the Protestants if you can."

There is point in this story: A burglar whose night entry into the parsonage awakened the sleepless pastor, said to his helpless victim: "If you stir you're a dead man! I'm hunting for money!" "Just let me get up and strike a light," pleasantly replied the dominie, "and I will be glad to assist you in the search."

An ignorant fellow was about to be married, says the *Pittsburg Catholic*, and he resolved to make himself perfect in the responses of the marriage ceremony. But he memorized the answers of the sacrament of baptism instead of those of matrimony, and when the clergyman asked him, "Wilt thou have this woman as thy wedded wife?" he solemnly answered, "I renounce them all." The astonished rector then said, "You must be a fool, man!" The solemn reply came, "All this do I steadfastly believe."

T. Morgan, practical philosopher, writes: "I have frequently taken notice that the man who attends strictly to his own business generally has a lifetime job; that many a man prides himself on his level head, when in reality it is simply flat; that, if a man is fat and well-dressed, and able to keep his mouth shut, he can bluff everybody, and pass for almost anything, and that if nature had arranged things so that a man could kick himself, some of my acquaintances, if they had done their duty to themselves and the world, would by this time have booted themselves clear up to the planet Jupiter; and also that when a man divides up his property among his relatives, in return for their promises to care for and cherish him during the balance of his life, he should sue the fool-killer for malpractice if he don't die within the next ten days; and that many a man, if the conceit were all taken out of him, would be like an

umbrella with its ribs gone; and likewise, that when a man gets to be just about so old, he can recollect a great many interesting events of his boyhood days that never happened."

Ex-Congressman Proctor Knott tells the following story on himself: "There had been a celebration in honor of St. Francis Xavier, which I attended. A host of negroes in the neighborhood were Catholics. On my way home I met a darkey boy and asked him how he liked the Catholic service, remarking that there was one point about it I never liked. 'What is that, sir?' said the boy. 'The priest does all his praying in Latin," I replied. At this the boy threw himself down in the road and rolled over. 'Why, what's the matter with you?' said I. The darkey answered: 'Fo' de land's sake, massa, don't you know de Lawd can un'erstan' de Latin as well as de English? In de Cat'lic churches de priest he prays to de Lawd an' not to de congregation.'"

A young man intending to go to America went into a church of an English seaport town that he might make his confession. The priest happened to be sitting in an open confessional and received the boy who forthwith began his tale. When he had finished, the priest said to him: "Well, my man, and how do you earn your living?" "I'm an acrowbat, your riverence." The priest was nonplussed. "I'll show ye what I mean in a brace of shakes" said the penitent, and in a moment he was in front of the confessional turning himself inside out in the most approved acrobatic fashion in and out of the pews. An old woman who had followed him to confession looked on horrified. "When it comes to my turn, Father," she gasped, "for the love of God don't put a penance on me like that; it 'ud be the death of me!"

The *People's Friend* cites the following as a sample of "characteristic Scottish wit,—keen, grim, and caustic." A certain parishioner dealt in old horses, alternating his spells of labor with heavy sprees. During the period of depression which followed each over-indulgence, John habitually took to bed, and there diligently studied the family Bible. During one of these fits of attempted reformation, his condition prompted his wife to call in the Rev. Mr. Wallace, the parish minister, who at the time happened to be passing.

"Oh, Maister Wallace, come in and see oor John; he's rale bad."

"What's wrang wi' him?"

"He's feart to meet his Makker," said Mrs. John.

Quick as fire came the crushing reply—

"Humph; tell'm he needna be feart for that, he'll never see'm."

An old friar who was not very particular about his pronunciation of Latin, giving a penance to a young Seminarian who had just begun his theology, said:

"Recite on your knees the Psalm *Attendite*" (Ps. 77). The promising theologian thought it incumbent upon himself to correct the mispronunciation and answered: "Your Reverence means *Atténdite*, it is short."

"Oh, if it is short say it seven times," replied the priest. (The Psalm has 78 verses.)

Literary Chat.

An Australasian subscriber to THE DOLPHIN sends us the following clipping from a *Sydney* morning paper: "The New Zealand Government has just issued a unique proclamation, which places on record the first instance of a single sea-fish being specially protected by law. This favored specimen is the *dolphin*, known to mariners and travellers as Pelorus Jack. It was believed to be a beluga, or white whale, but recent investigations proved it to be a Risso's dolphin (*Grampus grisens*). It has become famous for its habit of escorting vessels through the French Pass in Cook Strait, where it was first noticed fifty years ago, and as it never fails to turn up, and always keeps to the deep water, mariners have come to regard it as an effective pilot. Others who can claim an intimate acquaintance with Jack say that he keeps a look-out for passing ships, because he has found them convenient for rubbing the barnacles off himself. At all events, mariners here and in New Zealand are delighted that their marine pet has been placed under the protecting wing of the law. Pelorus is one of the sights of New Zealand, and travellers from this side show their interest in him by keeping a sharp look-out for his appearance when passing through the Straits." The New Zealanders are said to be the best educated community in the world; that is, they have the most efficient public-school system; and though Catholics are only about fifteen per cent. of the entire population, they maintain excellent primary and high schools of their own throughout the island; accordingly their appreciation of THE DOLPHIN is not merely confined to the fish species.

Mr. Francis Deming Hoyt writes a rather instructive preface to his recently published translation of Montalembert's *Life of Saint Elizabeth of Hungary*, in which he touches upon the singular phenomenon of the difficulty experienced by the average educated Protestant in understanding Catholic devotion and Catholic loyalty. It is a theme upon which Montalembert's own elaborate introduction to his biographical sketch of the Saint sheds strong light. Montalembert was a man of singularly broad sentiment, which is perhaps due to the fact that he had an English mother and was himself born in England. His father had served in the English army in Egypt, India, and Spain; and when the boy had attained the age which made him capable of cultivating a taste for art, he accompanied his parents to Stuttgart where he acquired his ready knowledge of German. With all this his temperament was wholly French and the enthusiasm as well as the nobility of his Poitou ancestry colored all his actions and aspirations. His singularly deep convictions on religious subjects, paired with a childlike loyalty to Holy Church, made him none the less capable of putting himself in a tolerant position toward those outside the fold who were sincere in their prejudices.

The charge has been made against Montalembert that he openly opposed the intended dogmatical definition of Papal Infallibility. This is true; he believed as men like Newman, Dupanloup, Gratry, and Archbishop Peter Richard Kenrick did at the time, that such a declaration would strengthen the skeptical attitude of liberal Catholics in Europe, and prevent that general tolerance which humanly speaking

seemed to be a necessary condition for the spread of the faith. But if we duly weigh the known motives of Montalembert in this question, we can only admire the sincerity of the man which by no means lacked the loyalty of submission such as Fénelon displayed when he read his own condemnation from the pulpit of his Cathedral. Only a week after the letter in which he set forth his views had been written, the Countess de Merode led Montalembert to speak of the subject of Papal Infallibility, and, seeing his reluctance to be convinced, she had asked him point blank: "And what would you do if the Council with the Pope were actually to define Papal Infallibility as a dogma?" He answered in the gentlest tones: "O then of course I should simply believe it!" There is still need of a good biography of Montalembert from an able Catholic pen. We have indeed Mrs. Oliphant's finely written memoir in two volumes, from which Madame Craven made her matchless biographical sketch; but neither as an historical estimate nor as an intimate life story do these accounts pretend to give the satisfaction which the noble figure of this Catholic statesman, historian, and litterateur, justly claims.

Dr. Charles Bruehl has found time amidst his philosophical studies at the Leonine Academy, under the rigorous discipline of Mgr. Mercier, to do literary work of a lighter vein. A brief vacation visit to Scotland before he made his brilliant examination for the Doctorate in Louvain has given us an exquisitely written volume in German filled with impressions, reflections, and illustrations, which though apparently fugitive, indicate both a deeply thoughtful and happily artistic mind. Dr. Bruehl in collaboration with the editor of THE ECCLESIASTICAL REVIEW is engaged upon the final revision of Schieler's great work on the *Sacrament of Penance*, the English translation of which is soon to appear from the press of the Benziger Brothers.

Mr. W. S. Lilly in his recent volume entitled *Studies in Religion and Literature* (Chapman and Hall, London), gives as a note to the chapter on "The Theory of the Ludicrous" a letter from J. C. Covert, of Cleveland, Ohio, addressed to the editor of the *Fortnightly Review*. In this epistle the writer protests against the statement made by Mr. Lilly that the North American Indians are destitute of all sense of the ludicrous, and in support of his contention cites several incidents from accounts of the missionaries in Canada to show the contrary to be the fact. Among other things he relates how some Indians, noting the anxiety of the Jesuit Father Paul le Jeune to learn their language, volunteered to instruct him. They gravely told him a number of terms and expressions representing apparently sacred names and then induced him to speak to their tribe. When he came to preach after careful preparation what he believed to be an exposition of certain truths of faith, he found the Indians wild with mirth and loud laughter, encouraging him to go on. To his dismay he discovered soon after that his wily instructors had taught him to say the most ridiculous things, making sport of his simplicity, until they began to realize the good Father's mission.

In his translation from the Latin of the apocryphal *Gospel of the Childhood of our Lord*, Mr. Henry Greene speaks of Our Blessed Lady as the "divine Mary."

This is a mistranslation which ought to be noted because it gives non-Catholics an occasion for misunderstanding traditional Catholic devotion and honor paid to the Mother of the God-Man. The Latin is *diva*, which takes its meaning from the manner in which the classical writers applied the term to the heroes whom their contemporaries desired to canonize after death. Thus they speak of the *Divus Antoninus*, or of the *Divus Hadrianus*, because they wished to indicate that these emperors would after their death receive divine honors, which of course could not make them God in the sense that they were not still creatures. In like manner Christian writers speak of Divus Thomas, etc., which, as always when it occurs in connection with the saints or heroes of the Christian Church, means "holy."

Miss F. M. Steele (Darley Dale), whose different books, dealing with early monastic subjects, show her to have a decided preference for mediæval and mystic erudition, has an interesting paper on religious conditions in Thibet in the January number of the *American Catholic Quarterly*, in which she compares Buddhist monasticism with Catholicism. The article recalls the famous Abbé Huc's *Travels* in Thibet, as well as his *History* of Catholicity in those regions of Middle Asia which are just now the field of political and military contests, and where it is hoped Christian civilization will soon obtain permanent foothold.

An almost forgotten volume, and one which deserves to be reprinted for the special use of preachers and lovers of the Blessed Sacrament, is "*Eucharistic Hours*, or Devotion towards the Blessed Sacrament of the Wise and of the Simple in all times." It is a collection of gems from the treasury of the Church's doctrine and the deep mines of her history. We are reminded of its existence by the fact that, although the work was published twenty years ago (Washbourne, London), the author of it appears in the present number of the REVIEW, as the writer of the Introduction to *Mary and the Church Militant*, in conjunction with Father Philpin, of the London Oratory. From the same pen we have *Legends of the Blessed Sacrament*, published anonymously, and *Mary, the Perfect Woman*, as well as *Mary and Mankind*, which appeared serially in THE DOLPHIN last year.

Says Dr. William Osler, Regius Professor of Medicine in Oxford University, in his new book, *Aequanimitas*: "I suppose, as a body, clergymen are better educated than any other, yet they are notorious supporters of all the nostrums and humbugging with which the daily and religious newspapers abound, and I find that the further away they have wandered from the decrees of the Council of Trent, the more apt they are to be steeped in thaumaturgic and Galenical superstition." The right of private judgment seems to lead to wrong. But there are those, too, who hold to the Council of Trent, and yet believe in nostrums and advertised humbug.

Books Received.

THEOLOGICAL AND ASCETICAL.

THE RELATION OF THE CATHOLIC CHURCH TO MEDICINE. By the Very Rev. Frank A. O'Brien, A.M., LL.D., Kalamazoo, Mich. Pp. 8.

THE IMMACULATE CONCEPTION, with Relation to the Dominican Order and the Doctrine of St. Thomas. A Paper read at the Monthly Conference at St. Vincent Ferrer's Convent, New York, N. Y., on December 5, 1904, by the Rev. S. E. Anastasie, O.P.

ROSA MYSTICA. *Immaculatae tributum Jubilaeum. A.D. MCMIV.* The Fifteen Mysteries of the M. H. Rosary, and Other Joys, Sorrows, and Glories of Mary. Illustrated with Copies of the Rosary Frescoes of Giovanni di San Giovanni, and Other Artists. By Kenelm Digby Best, of the Oratory of St. Philip Neri. London: R. and T. Washbourne; St. Louis, Mo.: B. Herder. 1904. Pp. xxii—279. Price, $6.00.

DE CONCEPTIONE SANCTAE MARIAE. Tractatus Eadmeri Monachi Cantuariensis, olim Sancto Anselmo attributus, nunc primum integer ad codicum fidem editus, adjectis quibusdam documentis coaetaneis a P. Herb. Thurston et P. Th. Slater, S.J., sacerdotibus. Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1904. Pp. 104. Price, $0.45.

FIRST DAYS OF JESUS. A Picture-Book for Children, with Text in Large Type. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 28. Price, $0.15; printed on untearable linen, $0.30.

THE FEASTS OF MOTHER CHURCH. With Hints and Helps for the Holier Keeping of Them. By Mother M. Salome, St. Mary's Convent, The Bar, York, England. London: Burns and Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 269. Price, $1.25 *net.*

THE CATHOLIC CHURCH AND THE BIBLE. By the Rev. Dr. Chauvin. Translated by the Rev. J. M. Lelue. St. Louis, Mo.: B. Herder. 1904. Pp. 97. Price, $0.30

HANDBUCH FÜR DIE LEITER DER MARIANISCHEN KONGREGATIONEN und Sodalitäten. Zusammengestellt von Rector Johannes Dahlmann. Mit bischöfl. Approbation. Munster, Westfalen: Alphonsus Buchhandlung. New York and Cincinnati: Fr. Pustet & Co. Pp. 184. Price, $0.20.

IN THE MORNING OF LIFE. Considerations and Meditations for Boys. By Herbert Lucas, S.J. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1904. Pp. 298. Price, $3.25.

STUDIES IN RELIGION AND LITERATURE. By William Samuel Lilly, Hon. Fellow of Cambridge. London: Chapman & Hall; St. Louis, Mo.: B. Herder. 1904. Pp. 320. Price, $3.25.

LA VIE SPIRITUELLE. 137 Conférences dédiés aux prêtres, aux religieuses et aux personnes pieuses, par le Chanoine Toublan, chanoine titulaire, vicaire général de Châlons. Deux volumes. Paris, 10 rue Cassette: P. Lethielleux. 1904. Pp. Pome I—452; Tome II—315. Prix, 5 frs.

LITURGICAL.

OFFICIUM HEBDOMADAE MAJORIS. A dominica in Palmis usque ad Sabbatum in albis juxta Ordinem Breviarii Missalis et Pontificalis Romani. Editum cum approbatione S. Rit. Cong. Editio Tertia. Ratisbonae, Romae, Neo-Eboraci, et Cincinnati: Fred. Pustet. 1905. Pp. vi—386—34. Pretium $0.85.

NUPTIAL MASS CALENDAR FOR 1905. New York: D. P. Murphy. Pp. 16.

BLACK MASS CALENDAR FOR 1905. New York: D. P. Murphy. Pp. 16.

SCRIPTURE.

DAS BUCH DER BÜCHER. Gedanken über Lectüre und Studium der heiligen Schrift. Von P. Hildebrand Höpfl, O.S.B. Episcop. Approbat. Freiburg Brisg. und St. Louis, Mo.: B. Herder. 1904. Pp. 284. Price, $1.00.

PRINCIPLES OF LITERARY CRITICISM and their Application to the Synoptic Problem. By Ernest De Witt Burton, Prof. and Head of the Department of Biblical Greek. The Decennial Publications. Printed from Vol. V. Chicago: The University of Chicago Press. 1904. Pp. 72. Price, $1.00.

PHILOSOPHICAL.

A SYSTEM OF METAPHYSICS. By George Stuart Fullerton, Professor of Philosophy in Columbia University, New York. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xii—627. Price, $4.00 *net.*

DER LETZTE SCHOLASTIKER. Eine Apologie von Dr. K. Kroch. Tonning. Freiburg Brisg. und St. Louis, Mo.: B. Herder. Pp. 227. Price, $1.75.

AN OUTLINE OF THE THEORY OF ORGANIC EVOLUTION. With a Description of Some of the Phenomena which it Explains. By Maynard M. Metcalf, Ph.D., Professor of Biology in the Woman's College of Baltimore. New York: The Macmillan Co.; London: Macmillan & Co., Ltd. 1904. Pp. xxii—204. Price, $2.50 *net.*

LIFE AND ENERGY. An Attempt at a New Definition of Life; with Applications to Morals and Religion. A Revised Account of Four Addresses given at the Polytechnic Institute, Regent Street, London. By Walter Hibbert, F.I.C., A.M.I. E.E., Head of the Physics and Electrical Engineering Department of the Polytechnic Institute. London, New York, and Bombay: Longmans, Green & Co. 1904. Price, 2s. 6d.

HISTORY.

GESCHICHTE DER WISSENSCHAFTLICHEN STUDIEN IM FRANCISCANER ORDEN, bis um die Mitte des dreizehnten Jahrhunderts. Von P. Dr. Hilarin Felder, O. Cap. Lect. S. Theol. Freiburg im Brisg., und St. Louis, Mo.: B. Herder. 1904. Pp. 557. Price, $2.85.

THE KNOW-NOTHING PARTY. A Sketch. By Humphrey J. Desmond. Washington, D. C.: The Century Press. 1905. Pp. 159. Price, $1.25.

SOUVENIR OF THE GOLDEN JUBILEE OF THE HOUSE OF THE ANGEL GUARDIAN, 85 Vernon Street, Boston, Mass. 1854—1904. Boston: Angel Guardian Press. 1904. Pp. 56.

LIFE OF POPE PIUS X. By Monsignor Anton De Waal, Rector of Campo Santo, Rome. Translated and Adapted from the Second German Edition with Permission of the Author and Publisher, by Joseph William Berg, St. Francis, Wis. With 125 Illustrations. Milwaukee, Wis.: The M. H. Wiltzius Co. 1904. Pp. xv—175. Price, $1.25 *net.*